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THE CICERONIAN DICTUM ON HISTORY *

> "Nam quis nescit, primam esse historiae legem, ne quid falsi dicere audeat? deinde ne quid veri non audeat?"
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> *De Oratore,* ii, 15.

When Pope Leo XIII in his famous letter on historical studies of August, 1883, stressed the Ciceronian dictum—"Never to dare say anything false, and never dare withhold anything true"—the study and the writing of history were about to reach one of the most important turning-points in the whole course of historiography.

That turning-point marked in the world of scholarship the end of a period of over three hundred years which was stigmatized by Count Joseph de Maistre as one long conspiracy against the truth.

It marked also the rise of a new group of students in this country under the auspices of our much-esteemed national society—the American Historical Association—and of those two venerable organizations founded the same year (1884)—the United States Catholic Historical Society of New York City and the American Catholic Historical Society of Philadelphia.

What has been accomplished in the scientific research of the past by these and other groups of learned and devoted scholars has not yet been given its full appraisal; but it is certain that between the year 1884 and the year 1920, when the American Catholic Historical Association held its first meeting, considerable progress was made in doing what Hilaire Belloc calls "the work of shovelling off heaps of rubbish inherited from the immediate past." That there has been in consequence a better and a more accurate re-orientation of American historiography in its understanding of the Catholic past of humanity can be taken for granted.

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* Presidential Address, Sixteenth Annual Meeting, American Catholic Historical Association, Boston, Mass., December 27, 1935.

Not all the rubbish of the past four hundred years of unscientific history has been swept away; but there is no doubt that, during the past fifteen years of the leadership of this Catholic Association, scholars of all faiths and of none have been led to a closer approximation to the historical truth of the great Mother Church. It is not of what remains on the historical scroll, blinding many to the real truth, so much as of the atmosphere of unreality which still remains in many quarters that I shall speak today.

At first I named this paper: "Playing with History," and I did so with some deliberation. Even though I mention in it some serious and heinous offences against historical impartiality and objectiveness which merit only reprobation, I shall treat also of certain applications of the historical process which, if contrary to scientific procedure, have nevertheless resulted in the composition of works of literature of passing or permanent interest. I make no pretence to the status of a professional historian of social, political, and economic fact; my main concern has ever been with the history of literature and in the present discourse I maintain that attitude. But no investigation in the domain of the history of literature can be said to meet the situation adequately if it omits from consideration the political, social, and economic conditions of the people and the time in point, and it is egregiously lacking if it fails to take account of the religious, moral, and ethical factors which lie at the basis of a particular literature.

This is all premised without any express relation to the present disquisition, for I hasten to add that I am not aiming at anything portentously great; my purpose is really simple: it is that of reminding one and all of the uncertainties of historical presentation.

Historians are but human and they have the imperfections of human beings. Fortunately, many of them deserve our full confidence; unfortunately, there are all too many who must be distrusted and even censured sternly, just as there are others who must be taken *cum grano salis* as types of truthful registrants of the matters which they report, while still others are to be eliminated from the class of genuine historians and relegated to the category of romancers dallying with history, sometimes harmlessly, sometimes with benefit to humanity, and sometimes with evil effect.

" History is the mother of truth," declares Don Quixote in one of his bursts of eloquence. Naturally, this is what we now term a Quixotic remark, and, like no few of the sayings of the erratic hero, it seems to put the cart before the horse, for we might have expected him to say that truth is the mother of history. But, after all, the greatest insane figure in the annals of the world's literature is simply asserting, with complete indifference to the happenings of the universe, that " truth is the basis of historical record." No doubt, like his creator, Cervantes, who knew his classics, he had in mind the definition of history given by Cicero in *De Oratore:* " Historia testis temporum, lux veritatis, vita memoriae, magistra vitae, nuntia vestustatis."

Now it is disagreeably the case that recorded history is often anything but truth. From the time of Herodotus down no few historians have been accused of falsifying the fact, of contriving lies out of whole cloth, or of colouring and disguising the truth; and the charge has not infrequently been brought with justification. Sometimes it may be urged that the historian has not wilfully abused the credulity of his readers; he has merely been overcredulous himself and, in his gullible frame of mind, has expressed himself in terms of exaggeration. Again, he has been afflicted with what is known as a " Yankee conscience "; and, tending toward understatement, he has damned with faint praise. As respects Herodotus it is a notorious fact that, even in antiquity, his famous history, written in the fifth century before Christ, was declared untruthful. He was accused of deliberate prevarication, a charge which is probably an unjust estimate of his reaction to a good part of his collected data. At the same time, there is reason to believe that he was overcredulous, that he strove for effect rather than for sober presentation of incident and manifested rather dilettante moods of reflection upon the bearing of the facts he had assembled. I have cited Herodotus, the first great historian in the list of those known to the civilized man, just because in his case, in the very inception of historical investigation as we know it, the question was raised as to the credibility of the historian. The question cannot be raised too often; it is ever pertinent. Beyond a doubt Herodotus was unduly credulous in those parts of his historical work in which he relied upon informants whose material he was unable to control adequately; as a witness of happenings of his own time and especially of those in which he played a part, he must be allowed a large measure of truthfulness, even in despite of his evident bias in individual instances.

Again and again the professed historian has produced, not a work based upon solid fact and criteria of unimpassioned judgment, but a fabrication, something intended to please a prejudiced audience obviously in mind. This is but too true of all too many of the writers who have treated, *in extenso* or only *passim*, of personages and events looming up large in the Catholic world. I shall advert to a few instances of this sort of historical malformation; expatiation upon it is hardly necessary, for it is in general so gross that demonstration of it is supererogation.

In these hectic days of the twentieth century, we have had to witness on repeated occasions the advent of the historical "muck-rakers." These actors on the historical stage have cultivated a habit of talking to the gallery, and they are greatly subject to caution. They aim particularly at the "debunking" of history, that is, they seek to destroy the conventional conception of this or that figure of heroic proportions and national importance, as for example, Washington or Franklin. As a rule, the "debunkers" have shown an obvious lack of the sense of humor and they have simply stultified themselves in their attempt to strip from the hero the embroidery of his heroic attire; they have torn away the non-essentials, and the stalwart character stands out all the more impressive just because of their silly efforts at despoliation. Whatever success has attended the antics of the "debunkers" has been but a flash in the pan; not one among them has had lasting effect. More noxious by far have been the manoeuvres of the pseudo-historian, governed from first to last by religious or racial bias and even by both forms of viciousness. Such a writer distorts intentionally the picture which he draws, and when his profiles and colors are attractive, he does almost irremediable harm. Many examples might readily be adduced of the nefarious efforts of this sort of pseudo-historian. Anyone who has had occasion to study the relations between England and Ireland at the time when Henry II was engaged in what he deemed to be a conquest of the island—a thing that has never been accomplished—must have read, in the course of his investigation, the *Topographia Hibernica* and the *Expugnatio Hibernica* of Gerald de Barry, otherwise known as Giraldus Cambrensis (1147/ c. 1220). This Welsh ecclesiastic with a Norman name accompanied Prince John, later King John, on his expedition to Ireland in 1184 and remained there two years. The outcome of his observations was the two works mentioned, and they give a viciously distorted view of the state of affairs in Ireland in the 12th century and they magnify to a ridiculous degree the success of the English invasion. As far back as 1662, Dr. Lynch in his *Cambrensis Eversus* assailed the validity of the reports made by Giraldus, and no one should read Giraldus today without submitting him to the counteraction of Lynch's animadversions. Yet, it is beyond doubt that in England and on the continent of Europe, Giraldus Cambrensis's belittling of the Irish, who had helped to Christianize and civilize England and Wales, and his exaggeration of Henry II's domination of them met with credence for several centuries. The vivacity of his style gave him a vogue which his mendacity should have made impossible.

Let us now jump several centuries and view the activities of a James Anthony Froude (1818-94). Early associated with John Henry Newman, before this churchman had become a Catholic, Froude underwent before long the brutalizing influence of Carlyle, one of the cheapest and one of the most gullible of historians that have ever yet afflicted the long-suffering English people. With complete disregard for a scientific approach to the assembling and judging of historical data, Froude wrote with the express purpose of proving that the Reformation, that is, the Protestant Revolution, was "the source of the expansive force which has spread the Anglo-Saxon race over the globe." Henry VIII, as the inaugurator of the so-called Reformation in Britain, has been glorified by Froude in a manner ridiculously at variance with the well-known details of his swinish character and behavior. The religious bias, the passionate misrepresentation of Catholicism which marks Froude's *History of England,* is paralleled by the racial and religious spleen which activates his book entitled *The English in Ireland.* For him every atrocity committed in the past by the English in their misgovernment of Ireland was justified and any attempt to conciliate the Irish by redressing the wrongs done them and winning their good will could be only a waste of time and effort. For his intolerance, not to say his ignorance, Froude was flayed by the able Dominican, Thomas Nicholas Burke, in a series of lectures delivered in New York in 1871. The general faultiness of his historical methods met with the severe condemnation of a great and true English historian, Edward Augustus Freeman (1823-92). Yet Froude has still his votaries and why? Because, forsooth, of the charm of his style. And this, in spite of the glaring fact, known to all serious students of history, that Froude has been pilloried for all time by French scholars who have coined the phrase: *la maladie de Froude,* i. e. chronic inaccuracy.

Here is an excuse for the continued vogue of mendacious historical disquisitions which cannot be reprehended too sternly; elegance and grace of presentation should never be accepted in palliation of a fallacious and particularly a viciously fallacious statement of fact. But, in the Departments of English in the universities throughout our broad land, the authorities will still demand the reading of pseudo-historians of no scientific standing simply because they have a good style. The situation is paralleled in those sections of a university faculty in which the enormities of a pornographic purveyor of prose fiction will be condoned because of his chaste and elegant style. His substance is unchaste, but his manner is chaste. How asinine!

Among the most rabid of those who distort history are the religious perverts who engage in diatribes against the communion which they have abandoned; and deserters from the Catholic Church have ever been prominent among these. One who attracted no little attention in England, in the first half of the nineteenth century, was Joseph Blanco White. Originally a Catholic priest at Seville in Spain, and there a leading member of a coterie of young poets forming what is known in the annals of Spanish literature as the School of Seville, Blanco White conceived doubts which meant eventually a complete loss of religious faith as respects the governing tenets of the Catholic Church. Under the hallucination that in Spain he was about to be persecuted for his change of religious views, he fled to England, where he was received with open arms by the Anglicans and was on terms of friendship with Newman, who was still of the Anglican communion. Later Blanco White severed his connection with the Church of England and joined the Unitarians. Apparently he was still a Unitarian at the time of his death in 1841, but the present writer, on the basis of the tone of Blanco White's last compositions in verse, written on the eve of his death in his mother-tongue, Spanish, is of the opinion that the apostate had finally gone full circle and, at least in his heart, had returned to the faith in which he had been born. Having a fiery temperament and a facile pen, Blanco White composed controversial documents of a violent sort, attacking in turn the doctrines of the Catholics and of the Anglicans. Among them should be recounted his screed, *Practical and Internal Evidence against Catholicism* (1825) which was reprinted at Georgetown, D. C., the following year by a group of Protestant ministers, who, headed by Bishop James Kemp, signed their names to the public advertisement of the little volume " as a temperate and able exposition of the errors of Popery." Bishop John England of Charleston, S. C., answered White in one of the best of his apologetic writeups: *Calumnies of J. Blanco White,* which appeared in his *Miscellany* (1826-1828).

Now Blanco White is cited here, not merely because of his mournful career as an apostate and a writer of diatribes perverting the doctrines and history of Catholicism, but also because of interesting happenings following his death. Four years after that event there appeared the *Life of the Rev. Joseph Blanco White, written by himself, with portions of his Correspondence*, edited by the Rev. John Hamilton Thom (London, 1845). The Rev. Mr. Thom, a bigot and a Catholic hater of the most extreme order, did not give to the press what the title of the work intimated, namely, an autobiography of Blanco White, but rather an account colored largely by his own ignorant conceptions of the life and labors of the Spanish apostate, and the result is a portrait which is really a caricature. As it happened, Mr. Gladstone, who had been an acquaintance of Blanco White, had cognizance of the fact that the latter, mistaken but sincere in his changes of religious views, was all the while mentally unbalanced. At all events, angered by the appearance of Thom's adulterated record, he wrote a stinging review of the alleged autobiography, to be found today in the volume of his works entitled *Gleanings of Past Years*. It clarifies the situation with regard to poor Blanco White. When a definitive life of Blanco White is written—and some Catholic might well assume the task—Thom's falsifications will be utilized only in the light of Gladstone's criticisms.

Among the commonest perversions of historic fact, so common that the unwary accept them unquestioningly, are the current ideas regarding the Middle Ages as a whole. It is a base libel, that which characterizes the Middle Ages as the Dark Ages. It is especially the enemies of the Catholic Church who, since the advent of that jolly duo of sensualists, Henry VIII and Luther, have applied the term without reserve to the Middle Ages, just because, in their estimation, the so-called Reformation brought light, if not sweetness, to humanity, such as it had not witnessed since the Greek and Roman classic times. The truth is that, save for a very brief span of years in the earlier Middle Ages, the period was not dark at all; it was certainly as illumined as the present age of mechanism, of loose religious principles, and of shoddy morals and ethics. The Middle Ages witnessed a magnificent renascence of culture in the Schola Palatina of Charlemagne's court; they saw the rise of modern poetry in the twelfth century with the composition of the troubadour poetry of Provence and of the works of the trouvères in Northern France; they saw the mother University of Paris pass the torch of learning to Oxford, to Salamanca, and to various other centres of higher studies throughout Europe; they saw St. Thomas of Aquinas, trained to his task by his master, St. Albertus Magnus, codify the splendid system of Catholic theology on the basis of Church teaching and Aristotelian philosophy; they saw Dante imagine his marvellous vision of a journey to the world beyond; they saw King Alphonsus X lay the basis of Spanish letters and science; they saw Frederick II, sometimes an overventuresome spirit, foster the arts and sciences at his court in Sicily; they saw Chaucer proving himself as good a tale-teller in English as Boccaccio was in Italian; they saw the epic and the Minnesang written in Middle High German. Moreover, throughout all the long series of years that had elapsed between the collapse of the Roman Empire and the rise of Humanism in the fifteenth century, there had been produced an enormous bulk of literature in Latin, dealing with all matters of human interest, and the mere cataloguing of which would require many volumes. Yet it has pleased the religious bigots, followed unwittingly by millions of the unwary, to term the Middle Ages the Dark Ages. The term should always be rejected with scorn and we should proclaim loudly that the long period during which the Catholic Church stood paramount in the western world of Europe was one of an enlightenment bearing favorable comparison with that of our latter-day mechanized culture.

On repeated occasions history has been subjected to a process which, rather than distortion, may be termed fabrication. That is, a document has been produced as an authentic historical record, in which the element of fact is either non-existent or is of the slightest texture. Upon occasion a work of this sort has met with unbounded success and has secured for itself a place of high-standing in the world of letters, even though its historical validity has been shown to be trivial. An excellent instance is the *History of the Kings of Britain* (*Historia Regum Britanniae*), which Geoffrey of Monmouth completed somewhat before the middle of the twelfth century. This author, who may have been born in Britanny or in Wales, but certainly lived in Wales, was eventually named Bishop of St. Asaph, dying in 1154 before he could assume the duties of his See.

According to Geoffrey's own statement, a friend of his, one Walter, Archdeacon of Oxford, gave him a "British Book," in which he found the material out of which he wove the account, given in his *Historia Regum Britanniae*, of the founding of Britain by one Brutus, a fugitive from the fall of Troy, and of the life and mighty conquests of Arthur, King of Britain. There are those who believe that the "British Book" cited by Geoffrey never existed and that Geoffrey drew upon his own fertile fancy for most of the details of his *History*. It is not entirely improbable that he found afloat certain meagre traditions concerning a real Arthur, who, as a relatively insignificant British chief, had fought against the Germanic barbarians invading Britain in the sixth century; but it can hardly be doubted today that Geoffrey fabricated the warp and woof of his *History*, in which Arthur, after subduing enemies in Britain, then conquers a great part of the continent of Europe and puts the Roman armies to rout. The unreality of the narrative is further heightened by the part played in it by magic, introduced with the figure of Merlin, while stark tragedy is imposed through the treachery of Arthur's nephew, Mordred, and the latter's illicit love for his uncle's wife, Guinevere. A great battle between the two kinsmen leads to the slaying of Mordred and the wounding of Arthur, who is translated to an other-world region, the island of Avalon.

Now Geoffrey presents his pictures of Arthur and of Arthur's doings with all the composure to be expected in any sober and veracious recorder of historic fact, but all the while he has his tongue in his cheek; he knows that he is recounting fabulous happenings, and that he is simply creating a romance with the framework of a history. We need not quarrel with him for the plan which he conceived and for the success which attended its execution, since he prepared the way for the many literary works about Arthur, with the later devised knights of his Round Table, which gave lustre to several European literatures throughout the Middle Ages and evoked in more recent times the *Idylls of the King* by Tennyson. Here is a case in which the forging of history did no harm, but, on the contrary enriched the subject matter of enjoyable fiction in verse and in prose. As Professor W. L. Jones has said (*The Cambridge History of English Literature*, I, 1933, 290):

> Before the appearance of Geoffrey's *History* Arthur, as a literary hero, is virtually unknown; he becomes, almost immediately afterwards, the centre of the greatest of the Romantic cycles. He is, indeed, transformed eventually into a very different being from the warlike British champion of Geoffrey's book; but it is in the book that we obtain our first full-length literary portrait of him, and, in the Mordred and Guinevere episode, that we find the first deliberate suggestion of the love-tragedy which the romancers were so quick to seize upon and to expand. Geoffrey's Arthur is, no doubt, largely a Normanised Arthur, and many of the details and incidents woven into his narrative are derived from his knowledge and observation of Norman manners and Norman pomp; but his story, as a whole, has, like every vivid product of the imagination, a charm altogether independent of the time and conditions of its making, and is charged throughout with the seductive magic of romance. Hence the spell which Geoffrey's legends exerted over so many famous English poets. . . . Possibly, no work before the age of printed books attained such immediate and astounding popularity. To this the number of extant MSS. of the work bears testimony (the British Museum alone has thirty-five, and the Bodleian sixteen), while translations, adaptations and continuations of it formed one of the staple exercises of a host of medieval scribes.

Now, students of medieval literature are well aware that there are still two schools of thought represented by those who, as critics, deal with the rise and development of the Arthurian story and with Geoffrey's part in the whole process. There are those who think that Geoffrey had really a considerable background of Celtic legendary lore upon which he drew, and upon which others, such, for example, as the chronicler Wace, drew after him. There are on the other hand those who think that the original Celtic element, both historical and legendary, was a bare minim. The present writer is frankly of this second coterie, for he believes that Geoffrey invented his account of Arthur's mighty conquests by merely modelling them upon similar inventions of Charlemagne's stupendous conquests as recited in the *Chanson de Roland* and other examples of the Old French epic legend. The French had first woven an epic fiction with Charlemagne as its centre; Geoffrey provided a parallel fiction with Arthur as its pivotal point, and he wrought even better than he knew.

The fabrication of romance in the guise of history, so fruitful of laudable literary results in the case of Geoffrey of Monmouth, has been repeated by later writers of note. A striking instance is furnished by the *Dial of Princes, with the Book of Marcus Aurelius* (*El Reloj de Príncipes con el Libro de Marco Aurelio*), two different works which the author, Antonio de Guevara, incorporated into one and published in 1529, after unauthorized printing of both by other persons. Guevara, who was Bishop of Guadix in the province of Granada in 1528, and who, in 1537, passed to the see of Mondoñedo, was accused in his own day of trying to impose upon the credulity of his readers by maintaining that his *Book of Marcus Aurelius* contained an accurate account of the life of the ancient Roman ruler, and was actually based upon a manuscript preserved at Florence. No such manuscript has ever been discovered and no large amount of research is needed to make patent that Guevara, a man of much classical learning and endowed with a lively imagination, made up out of whole cloth numerous details of his document. He was rudely castigated by one or another contemporary, and the nullity of his claims to historical standing was proved by a fellow Spaniard, Pedro Rúa.

If Rúa had had a sense of humor, he would have realized that the good bishop had elaborated, not an historical work, but a political one, in which he set up a type of the perfect prince through the medium of a highly idealized portrait of Marcus Aurelius. For this procedure he had excellent authority, if he felt that any was needed, in the *Cyropedia* of so good and so competent an historian as Xenophon. The accuracy of the *Anabasis* of the Greek soldier and historian has not been seriously challenged; yet, when he pretended in the *Cyropedia* that he was describing the early education of Cyrus, the founder of the Persian Empire, he did not confine himself to the known facts, but set forth an ideal system of training for a future ruler such as he himself fancied. In so far as Guevara is concerned, it is to be registered that his book had, like other compositions by him, a widespread vogue. There were many reprints of it in Spanish, and it was translated into Italian, Latin and French, and, through French versions, into English. The long and the short of it is that Guevara's mode of playing with history did no harm; he did not traduce the lofty personage whom he treated; and if we overlook a little latitudinarianism here and there, we cannot say that he preached anything delusive or pernicious.

Another curious instance of tampering with ascertained fact for the sake of producing an historical portrait not corresponding to the subject of it comes to view in one of the writings of still another and much quoted author of the age of the Renaissance, the clever, if unscrupulous, Machiavelli. He was an historian of sorts, and, having already composed a versified chronicle of the principal events in Italy between 1494 and 1509—the *Decennali*—he completed by 1525 his *Florentine Histories* (*Istorie fiorentine*) which he had undertaken chiefly at the incitation of Cardinal Giulio de' Medici, to whom he presented it when that prelate was Pope Clement VII. In 1520, there came from the pen of Machiavelli, as ostensibly a genuine historical study, his *Life of Castruccio Castracani* (*Vita di Castruccio Castracani*). The title promised a biography of a tyrant of Lucca in Italy, who died in 1328. The document is decidedly a political essay, in which Machiavelli transfers from the *Life of Agathocles*, a tyrant of Syracuse in the fourth and third centuries before Christ, as written by Diodorus Siculus in his βιβλιοθήκη ἱστορική—Diodorus lived in the first century before Christ—the minutiae of that dictator's career, and feigns that they were real happenings of the life and administration of an Italian who came some seventeen centuries later. In doing this he had a purpose. He desired to give a picture of a ruler who is wholly self-dependent, who, prevailing by his prudence and energy, not to say by wily diplomacy, governs his subjects sternly, but, according to his lights, uprightly. In times of stress for his state he is ever the first to confront all dangers; he is ever alert to the needs of the moment and the demands of the future, and he is uniformly successful until a premature death cuts short his existence. Not finding enough qualities of his ideal dictator in the more recent Italian figure whose course of behavior he knew and approved, Machiavelli calmly appropriated to his design the data which an ancient historian had recorded for an ancient tyrant, and he evolved an historical romance.

In accordance with one method or another the composition of historical romances has been in evidence at all periods of human existence. When writers whose primary purpose is that of writing entertaining fiction pervert historic fact to their own ends, the world at large is prone to view their efforts complacently and to say that, though such writers are just playing with history, they are to be excused for their behavior because of the ultimate pleasure which their novelistic productions yield. This is dangerous doctrine. Too often great personages of past ages have become the subject of dislike on the part of posterity because posterity knows them chiefly through the medium of fabricated portraits, villainous caricatures, prepared by the authors of historical romances and historical plays. One needs but consider for a moment the extent to which the exalted figure of Richelieu is exhibited in a distorted manner in the pages of Alexander Dumas the Elder and his syndicate of novelists. For thousands, nay millions, of readers the familiar Cardinal Richelieu is the crafty and rather ignoble statesman who stalks through plays and novels produced since the beginning of the nineteenth century. So, also, the ordinary conception of the part played in French royal circles by members of the Medici family is that derived from the malformed portraits of them manufactured by the Dumas syndicate. Let us not forget, too, what Voltaire, facile falsifier, did to the charming personality of Joan of Arc, and what not a few biased historians, romancers, and playwrights have done in the way of adulterating the true story of the life of the unfortunate Mary, Queen of Scots.

With one more remark I shall bring to an end my all too disjointed observations. In these latter days, the writing of history has sometimes meant the imposition upon popular belief of historical compilations engineered by men whose chief title to fame has been that of the purveyor of prose fiction, that of the romancer or novelist. Of course you can well suppose that I have in mind Mr. H. G. Wells. He is not without his merits in the realm of fiction; but there is every reason to distrust his authority in matters of politics, of social and scientific progress, and economic development. He is all the more to be distrusted because of his pretensions to sapiency.

The obvious lesson we may all draw from certain examples of chronic perversions of historical truth is that, through the instrumentality of such assemblies as the American Catholic Historical Association, we may confidently hope as the years pass that historical inquiry, especially into that portion of world history which belongs so emphatically to the Catholic Church, will be pursued under the strict law that the truth, the whole truth, and nothing but the truth shall be sought. Catholic Church history cannot be written as fiction, legend or play, with their twin evils, the *suggestio falsi* and the *suppressio veri*. The Matthias Flaciuses, the John Foxes or the John Knoxes have not all passed from the contemporary historiographical scene. Once the historical student of the past ceases to play with his facts, once Cicero's famous dictum has been accepted as the basic canon of research and of presentation, once objectivity becomes the law governing the narrative, all unworthy presentations of Catholicism's contribution to the civilization of the world will cease. *Magna est veritas et praevalebit.* Superficiality of method, intellectual prejudice and laziness, and indifference to objective truth must eventually disappear in the face of a determined effort to portray the past as it actually was. When that day comes, playing with history will be in the discard.

J. D. M. Ford.

THE CHURCH OF IRELAND *

The editor of an ambitious work in three large volumes on the history of the Church in Ireland, the Lecky professor of modern history in the University of Dublin, disclaims responsibility for the opinions of the writers whom he has chosen and has directed, although the theme set for all of them is the attempted proof of the catholicity and apostolicity of the Church of Ireland. Hence the presumption that the history of the Church up to the Reformation is that of the early Church of Ireland. After that time the Catholic Church which always has been the church of the vast majority of the Irish people is ingenuously put aside and its place given to the importation known since then as the officially Established State Church of Ireland. As the editor admits, it was only after "disestablishment" that the "history of the Church [of Ireland] becomes that of a purely religious organization with none but spiritual aims and ideals."

The work is avowedly one of the propaganda

> undertaken under the auspices of the General Synod of the Church of Ireland in order to show the continuity of the church from the earliest times to the present day and to make clear the justice of its claim to be . . . both institutionally and in all the essential doctrines of the Catholic Faith the legitimate successor of the Church founded by St. Patrick. [It is to be an] authoritative work to which appeal can be made to explain or to defend the Church's position as a national institution deep rooted in the past history of Ireland.

The editor, however, insists that the work was to be done in a strictly scientific spirit without *suppressio veri* or *suggestio falsi.* Unfortunately, one cannot say that the editor's directions have been carried out. He calls those who do not admit his claims, "zealots," taking the occasion to blame the rise of anti-clericalism upon the "undisputed sway of the Roman Church in certain countries even since the Reformation."

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* *History of the Church of Ireland from the Earliest Times to the Present Day,* edited by Walter Alison Phillips Litt. D., Lecky Professor of Modern History in the University of Dublin. London and New York, Oxford University Press. Three vols., 1933-1934.

The first volume (xii, 437 pp.) is entitled *The Celtic Church*. There are seven chapters and three authors. The first chapter, by the Reverend J. E. L. Oulton of the University of Dublin, is called the "Church in Gaul." The author states his thesis about the apostolicity of the churches of the Anglican communion as against the faith held now, as well as in the sixteenth century, by the vast majority of the people of Ireland. He seeks to minimize the influence of Rome in the Church of Gaul, "the nursing mother of British and Irish Christianity." A great deal of space is given to the refutation of the testimony of Gregory of Tours about the mission of the seven bishops. The author is obliged, however to acknowledge the deeply respectful tone of the letter of the Council of Arles to Pope Sylvester as "the recognized leader of the Western Church." That Pope Liberius signed "some heretical document" is not proven. We are given an original, though evasive, interpretation of the famous tribute of St. Irenaeus to the Church at Rome. But the superior eminence of that Church was due not to the fact that Rome was merely the "epitome of the world," as the author contends, but to the apostolic tradition of the Church "founded and organized at Rome by the two most famous Apostles Peter and Paul and to the faith declared to mankind, and coming down even to our day by episcopal succession," that is, because the Bishop of Rome is the successor of St. Peter.

The appeal to the Montanist heresy and the Easter Controversy as well as to St. Cyprian's attitude rather confirms the preëminence of the Roman See. The author is obliged to admit that during the period of the Arian heresy "Rome gained prestige by her firm and dignified stand for orthodoxy," and that the popes of the fourth century displayed a morale which did much to bring the Church safely through a critical period. One is inclined to ask what was the test for orthodoxy. The author appeals to the Council of Sardica (A. D. 343) as an instance of the "growing power" of the Papacy. It might be well to quote Duchesne in this reference:

> Before as well as after the Council of Sardica, before as well as after A. D. 417, the Holy See saw episcopal and conciliar sentences brought before it. We do not see that it restricts itself to approving or quashing them when, as in the latter case, it sends the revision of a trial to a neighboring tribunal of first judges. On the contrary we see it always judging the appeal and that without the least hesitation about its competence. The procedure decreed at Sardica does not exist for it—it does not appeal to it for authority; it does not contest it. It simply follows the ancient tradition, which to its eyes had not been modified by this particular legislation of circumstance.[1]

The exercise of "some sort of jurisdiction" by the Pope over other bishops was not the "gift" of the Emperor Valentinian (A. D. 367) but the recognition of an old institution. Anent the authority of the See of St. Ambrose the author might have continued the quotation into the next paragraph where the same author says that "the see of that illustrious bishop was regarded with a respect that was quite exceptional . . . without prejudice, of course, to the authority of the Apostolic See."[2] The correspondence between Pope Siricius and St. Ambrose, the author interprets according to post-Reformation ideas. His "animus" against the popes reveals itself particularly in his treatment of Pope Zosimus. References from Gaul to Rome and Rome's answers only serve to disprove the author's contention. The author's tortuous arguments do nothing in the way of proving that the imperial government established the supremacy of the See of Pope Leo the Great.

The remainder of the volume, except a chapter on the "Teaching of St. Patrick" by the Reverend Newport J. D. White of the University of Dublin, is the work of the Rev. J. L. Gough Meissner, Rector of Altedesert, Co. Tyrone. In his first chapter Dr. Meissner admits that "of the actual beginnings of the Christian Faith in Ireland we know nothing." He is tedious in his refutation of the theory that Christianity came to Ireland from Wales. In a very involved sort of way he attempts to show how the faith was brought to Ireland from England. He certainly exaggerates the influence of St. Ninian and the "Candida Casa." The historian cannot say with certainty that St. Ninian visited St. Martin at Tours, and even if he did, the author seems to overlook the fact that, although St. Martin was a great monk, Tours was the seat of a bishopric, when he makes the assertion that organized Christianity, as introduced into Ireland before St. Patrick, was monastic in type. This supposed connection between "Candida Casa" and north-eastern Ireland, the author uses to explain the opposition St. Patrick experienced, later on, from the British monks to his being placed as "archbishop" over them. The author cannot prove his premises, yet he draws the certain conclusion that the monastic organization "swamped" the diocesan organization set up by St. Patrick. There are, moreover, too many repetitions for the sake of emphasis. All scholars do not accept as "a universal rule" that ancient Celtic church foundations always bore the name of their "founder."

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[1] Cited by Battifol, *La Paix Constantinienne*, 448, note 2.

[2] Duchesne, *Christian Worship*, 32.

There are some twenty-six pages devoted to the "Mission of St. Patrick." The Saint's birthplace is the Roman province of Britain; he is taken to task for not having made better use of his opportunities to have learned a better Latin. His capture and escape and his career on the Continent are rather well described. The consecration of Palladius is the answer to the request of the Irish settlers in northern Britain. The author has developed the idea that St. Patrick was sent to the "Scotti" in Ireland at about the same time; he explains the two of them on the supposition that they were sent to two different communities, quite contrary to the received traditions. The unwary reader is warned that "all really ancient evidence" is against the notion that Pope Celestine was consulted about Patrick's consecration. Anyone who knows the documents cannot deny that St. Patrick acknowledged papal authority. We are told of a fanciful British synod under St. Germanus unwillingly choosing St. Patrick for Ireland. "To Pict and Gael alike Patrick, the Romanized Briton, was a foreigner." Too much is made altogether of the "opposition" to St. Patrick. The author sums up the work of Ireland's patron saint in this: that he obtained protection for the Christian Church wherever the authority of the High King might run and that he converted Connacht. His work as Primate of Armagh in organizing a united church was shortly afterwards undone through the "resentment of the British and Gaulish clergy." The death of St. Patrick is made to mark the beginning of the weakening of the influence of outside churches on the infant church of Ireland, which is now left to proceed on "novel not to say extraordinary lines."

The next chapter by the Rev. Professor White has been correctly named a "protestant pamphlet." In spite of his protest, the author does not observe the rules he lays down for an argument from silence. St. Patrick believed and taught what every Catholic bishop of his time did, and it is not good "method" to use his *Confession* for "determining his theological position." The book in question was a general justification of his mission to Ireland and of his manner of life there against various accusations. He speaks of his mission and of his visions. Theological references are few and incidental. The good saint would be surprised to find himself made out to be a sixteenth-century advocate of the private interpretation of the Bible. Patrick's use of the word *sacerdos* is grudgingly admitted to have reference to an altar, even though the full meaning of the word is minimized by the author who attacks the Catholic belief in the Real Presence in a spirit which betrays him. The veneration of relics, the author attaches to a belief in magic, the while he admits that it was "undoubtedly a feature of religion as practiced in St. Patrick's time." The author is also forced to admit the high value placed by St. Patrick on a life of religious virginity; but he calls it "an emergency measure" which may easily become "pernicious and an intolerable burden in periods of settled normal social existence." This certainly does not reflect the teaching of St. Patrick but rather the sentiments of the restless monk of Wittenburg. The author gets away considerably from St. Patrick in his disquisitions in Protestant theology. There are here many equivocations, much "propaganda" and special pleading.

In his chapter on the "Constitution and Character of the Irish

Church," Dr. Meissner overdraws the picture of the Irish Church, which he represents toward the beginning of the sixth century, as having "peculiarities unheard of in the history of Western Christendom." The abbot is supreme and the bishop as such is deprived of all jurisdiction. In the Church there has always been a distinction between the power of orders and that of jurisdiction. The attempt to trace the direct influence of Egyptian monasticism is rather fantastic. The author's contention that the pecularities of the Irish Church were due to British influences (that is, of the non-Romanized, Celtic-speaking British tribesmen) is ineffectually and tediously repeated. When the author describes what he calls "voluntary deaths," as if some means were used to procure such deaths, he makes unwarrantable insinuations. The practice of virginity was not "the very essence of Christian life," although it is of the essence of Christian asceticism. After some interesting remarks and quotations about the "Lives" of the Irish saints as sources, the author comes back again to the peculiar position of the abbot in the early Irish Church. The monks are represented as perpetual travelers, founding churches wherever they went, but leaving clergy behind in each foundation. The repeated use of the term "mixed monasteries" in place of the proper "double monasteries" raises the question as to whether the author ever saw some of the sources which he so confidently quotes. He might have consulted with advantage an article by Mary Bateson, "Origin and Early History of Double Monasteries," *Trans. Roy. Hist. Soc.*, xiii (1899), 197. The early Irish Church is deservedly praised "for the greatest missionary effort that the world has ever seen." We are given a rather fair description of the lives of the early monks; boundless hospitality and extreme asceticism are characteristic. There are prolonged fasts and extraordinary abstinences. Standing in rivers and wells was another peculiarity. British influence is emphasized (although that of Gaul is mentioned as a possibility) in the foundation of the great Irish schools. St. Finnian of Maghbile, ordained in Rome after seven years of study there, brought the first copy of the "Vulgate Gospels" back to Ireland. We are given Venerable

Bede's description of Irish education in the seventh and eighth centuries, when scholars were supplied "with food and books and teachers free of cost." Ireland from the sixth to the eighth century was "the most learned country in western Europe." The author never resists a "side thrust" at Rome and the popes. There is a very respectable list of famous Englishmen who received their training in Ireland. The Gospels of Lindesfarne, though written by Englishmen, is really an Irish book. The author's too evident dislike for the "Romanizing party" in England discolors the whole narration.

A section is devoted to "The Mission Work and Expansion of Celtic Christianity." There is much repetition about the connection of Ireland with the "Candida Casa" in England. The story of the Irish missions to England, Scotland, Cornwall and Gaul is very interesting. St. Columba is made to leave Ireland not through compunction but from a sense of duty, and the foundation of some 300 churches is attributed to him. Iona was indirectly responsible for the conversion of the greater part of the English peoples. The author holds for the "high probability" that St. Brendan got as far as Iceland and perhaps America. Irish bells and books were found (*c.* A. D. 861) by the Norwegians in Iceland. The discovery of America by the Northmen is taken to be an established fact. There is an interesting account of St. Adamnan and the struggle over Roman and Celtic usages. The part played by Irishmen and Irish-trained missionaries in the conversion of the new English peoples is described in the section on St. Aidan and his activities. The author betrays a little uneasiness over a certain Birinus who, according to Bede, was sent to England by Pope Honorius. He calls the mission a "clumsy invention." He concludes that the wave of Irish missionary effort at the end of the sixth and the beginning of the next century extended up the Thames valley and penetrated as far east as Essex. The Council of Whitby (664) marks the decline of the Celtic Church in England and a "general breakaway" from Celtic usages in all the countries where the Irish missionaries had founded churches. Bishop Colman had to admit that the pope as successor of St. Peter had the power of the keys and that therefore his practice was to be preferred even to that of St. Columba. Borrowing copiously from Gregory of Tours the author gives a very sad picture of the Gaul to which St. Columbanus turned his missionary efforts. To the saint and Irish influence are ascribed the foundation of some 105 monasteries. He seems to depend a great deal for his figures on Miss Margaret Stokes' *Three Months in the Forests of France.*

The mission of St. Boniface to Germany "marks the close of the missionary work of the Irish Church on the Continent." England is chosen by the author as the scene of the contest between what he calls the Celtic and the Roman Churches. The differences in certain customs the author exaggerates into a difference of constitution. If this were true, Columbanus could not write to the bishops of Gaul as he did and as he is quoted by the author himself:

> let us not quarrel lest our enemies rejoice in our contention. Regard us not as strangers . . . for we are members together of one body, whether we be Gauls or Britons or Iberians.

Nor could he write as he did in the most respectful and dutiful manner to the pope, who was one of "the successors of the early apostles." A quotation from Plummer does not prove that the British ecclesiastics, in quarreling with St. Augustine, rejected the authority of the Roman See; nor does the dispute over the date of keeping Easter. The point which the author wishes to make is that by the early part of the eighth century the peculiar characteristics of the Irish Church had been restricted to Ireland. It would be well candidly to admit that the Irish Church had conformed pretty well by that time to Roman usage. There are too many repetitions in the section on "The Services and Ritual of the Celtic Church," which the author ineffectually attempts to use to prove that the Irish Church was essentially different from the Roman Church. Duchesne in his *L'Eglise au VI^e Siècle* has this to say:

> One would be grossly in error to hold that the Celtic churches of the Britons and especially those of the Scots (Irish) represented a sort of dissenting or separated Christianity, or were organized according to other

principles than were the churches of the old Roman Empire, or were in opposition to them. Of any such opposition authoritative documents have no trace. Undoubtedly, the Irish churches had different customs which might have scandalized more or less certain people in Gaul and Italy, especially concerning the computation of the time of Easter and the tonsure of the monks. They disagreed, sometimes they quarreled. But never did the Anglo-Saxons or the Romans make any objection to the system followed in the country of the Celts for the distribution of religious authority. Bede often had the occasion to speak of it, yet, he never blames them in the least for it. The country where he lived for long years had been governed, after the Celtic manner, by the bishop-abbots of Lindesfarne, who were chosen and sent by the head of the monastery of Iona. Bede tells of their origin and relates their history. He mentions their attitude on certain points in dispute, about the Paschal computation in particular. But he is evidently very far from thinking that these bishops and the ecclesiastical organization behind them were in contravention of the obligatory rules of the Catholic Church, or that they constituted in any way a separate church. The system of the "Scotti" was known at Rome and no one thought of making objection to it. A letter of the Holy See (A. D. 640) to the ecclesiastical authorities of Ireland names as recipients of the letter, first five bishops, then five priests, then the teachers, and the abbots of the "Scotti." The letter is sharp enough because the Roman Church has fault to find with the "Scotti" for their obstinacy in the Paschal controversy and their too complacent attitude toward the doctrines of Pelagius. If any fault were to be found with their system of ecclesiastical government it is evident that it would not have escaped criticism. There were monasteries, the abbot of which was a bishop; in others, besides the abbot, who was naturally the head of the monastery, there was another monk in bishop's orders who exercised his functions both within the monastery and in the churches outside but dependent upon it; in most monasteries, however, there was no bishop.[3]

How the territory was divided up amongst these various jurisdictions and how these jurisdictions were related to one another, that Duchesne says is what we do not know.

Dr. Meissner makes a great show of erudition but he evidently labors under the great handicap of not knowing the Irish language. Such knowledge is indispensable for the period he treats. The house of Tallaght and its very great influence is not mentioned by the author. The wrong date is given for Warner's edition of the

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[3] Pp. 592-594.

Stowe Missal.[4] One notices the absence of capital works on the author's subject, for instance, Hugh Graham, *The Early Irish Monastic Schools*, Ed. Gynn, *The Rule of Tallaght*, the various articles by Dom Gougaud, an authority on the subject, and Van der Essen, *Étude critique et litteraire sur les Vitae des Saints Mérovingiens de l'ancienne Belgique*, to mention only a few names.

The second volume (1934) bears the title *The Movement towards Rome, The Medieval Church and the Reformation* [vi, 695 pp.]

The first of the nine chapters is by the well-known author Goddard H. Orpen, Litt. D., since deceased. He undertakes to write about the "Scandanavian Inroads and the Movement towards Rome." Wholesale destruction of churches and monasteries came with the invasions of the "Foreigners"; but for forty years after the death of Ivar, "King of the Norsemen" (873), there came comparative quiet in Ireland. Under King Cormac, peace and prosperity reigned; churches, schools and monasteries were built and many books were written. In 914 the "Foreigners" came again and ravaged Munster. During the period of relative tranquillity, the Round Towers were built. They served as belfries and as places of refuge in case of sudden attack and were ecclesiastical in origin. In 980, Maelsechlainn defeated the "Foreigners" at Tara and banished their power from Ireland. Olaf the Danish leader went on a pilgrimage to Iona of Colum Cille—this is the first intimation, of a Danish leader who was a Christian. When the "Foreigners" renewed their raids the Irish "joined together again," plundered Dublin and expelled Sitric. Brian, King of Munster, became High King of Ireland. Under his rule of peace many churches were built and learned men were sent abroad "to teach knowledge and to buy books" to replace those destroyed in the wars. In 1007, the Book of Kells, "the most beautiful example of the illuminators art," was stolen, and was returned only after it had been stripped of its gold ornaments. Some ten manuscripts, older than the year 1000 have survived on Irish soil while over fifty have been preserved abroad. The famous battle at Clontarf was not an unmixed victory. Brian and many chieftians were killed and Dublin was not taken; yet the Scandanavians never again made a serious attempt to dominate the country but remained content with the seaport towns and from pagans and pirates, they became Christian traders. In 1166, the expulsion of Dermot MacMurrough led to the introduction of other "Foreigners."

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[4] See *London Times Lit. Suppl.*, June 7, 1934.

It is difficult to understand how "political anarchy" can be associated with the gradual improvement in morals and culture which the author well attributes to the Church and to the conversion of the Danes. The Hiberno-Romanesque style in architecture reached its perfection in Cormac's Chapel at Cashel (consecrated in 1134). The development in ornamental metal work is noteworthy, because "these artists had not much to learn from our modern goldsmiths." In the vision literature of Ireland the author sees "how contemporary brains were befogged by medieval credulity."

The "Reform Movement" in the first half of the twelfth century is made to consist mainly in the assimilation of Roman or Anglican ecclesiastical organization. The author does not seem to allow for the fact (which was true in other countries as well) that laymen not in orders, and married often, usurped the place of an abbot or of a bishop. Through the Danes the reform is said to have come. The author might have given more credit to the Irish themselves, for after Clontarf passage to the Continent became safer and there are records of pilgrimages of Irish kings to Rome. This led to a desire for a closer conformity with the Church outside Ireland, and for the reform of abuses due to the troubled times. We are told of the early (11th century) connection between Canterbury and Dublin and of the letters of Lanfranc and Anselm to the Irish authorities. Gillbert, Bishop of Limerick and papal legate, in his *De statu Ecclesiae*, sets forth the proper organization of the church, insisting that bishops be the principal rulers of the churches, including the monasteries. A national synod in 1110, divided Ireland for the first time into a definite number of dioceses, twelve each in the north and the south, besides the primatial See of Armagh. The author also describes the work of the great reformer St. Malachy, and his friendship with St. Bernard of Clairvaux. At the Synod of Kells, Cardinal John Paparo bestowed the pallium on the four archbishops of Armagh, Dublin, Cashel and Tuam.

After the coming of the Normans at the Synod of Cashel in 1172, under Christian, Bishop of Lismore and papal legate, it was agreed that the ritual of the Church in Ireland should be the same as in England. The author bewails the " result that for nearly four hundred years the Irish Church was led by the Church of Rome and that not till seven centuries were completed did the Church of Ireland once more recover her complete independence." Instead of such nonsense the author might have told of the disastrous effect of the Norman invasion on the churches and monasteries of the country. In 1177, Cardinal Vivian came to Ireland and, we are told, in a Synod of Dublin the rights of the English kings to Ireland were reaffirmed. Permission was given to the invaders to take what they found in the churches upon payment of compensation. Mr. Orpen makes that the explanation for the burning of so many churches, since the churches were the storehouses for food. The real explanation is that it was the settled policy of the Normans to occupy the churches and monasteries and to turn them into fortresses. The author also omits to tell how the Cardinal Legate, passing through England, " was laid hold of and compelled to swear to do nothing in Ireland contrary to the king's wishes." Landing in Ireland and arrested by de Courcy's men, he was carried captive to Downpatrick, where he was forced to bear witness to de Courci's grant of Irish church possessions to foreign religious. The legate " in a chastened mood " reached Dublin where he presided at the synod mentioned above. The author is certainly very innocent when he says that the invaders were " habitually careful " to compensate the clerical owners for what they took from them. The author's principal source is known to have been written from a strong English point of view. Mr. Orpen's story of the Normans in Ireland has been called " a labored attempt to prove that the backward state of the country was the cause and the justification of the invasion." His prejudice and his method in this section would confirm such a verdict.

The Rev. St. John D. Seymour, Litt. D., Archdeacon of Cashel and Emly, has two chapters on "The Medieval Church (A. D. 1216 to 1509)." Some of the continental religious orders had been introduced into Ireland before the coming of the Normans. The author tells how the invaders, whenever possible, put foreign churchmen into the bishoprics. He is rather naïve in stating that the popes at this time had very little to say in the appointment of bishops except to confirm them. In 1217, the king ordained that for the future "no Irishman should be elected or promoted in any cathedral but that honest Englishmen useful to the king should be promoted to vacant sees and dignities." The Irish clergy retaliated but the popes condemned both parties. National divisions, as might be expected, also arose in the monasteries. In 1310, a statute was published at Kilkenny forbidding that any but English monks be received in the monasteries. The enforcement of the statute was another thing.

Bruce's campaign is made to mark the turning point of English influence in medieval Ireland. The "Remonstrance" of Domhnall O'Neill to Pope John XXII is considered by the author to be the first united utterance of protest against English oppression on the part of the Irish population since the coming of the Normans. And, again naïvely, it is said to mark the point at which "the Celtic section of the Irish Church" definitely turned its face towards the pope and away from the king. Within thirty years of Bruce's death "two-thirds of the western and northern coast and one-half of the interior" became Irish or Norman-Irish. One is at a loss to know what they were before. There is the usual reference to the Statute of Kilkenny (1366) excluding the "mere" Irish from positions in the Church, but this was "not to declare war on the Irish race as such but to preserve the remaining lands for the English speech, race and law."

During the Great Western Schism the majority of the Irish supported Pope Urban VI, although the Archbishop of Tuam and three other bishops followed his opponent. There is praise for the schools of theology of the Mendicants, "who were always promoters of learning." With the restriction of the English Pale to a territory fifty miles long and thirty miles wide around Dublin, the author sees in the resurgence of the Irish the return of the "Celtic" Church. It had become quite Roman he must admit. The Irish Church, he says, had kept many Celtic features—relics of the saints, pre-Norman book shrines, etc. The Anglo-Normans even venerated Celtic relics. Coarbs and eranachs survived. The resurgence of the Irish made it difficult or impossible for bishops of English blood to take possession of their Sees.

The author betrays his point of view, when he refers to the revival of a national sense amongst the Irish (which he calls the Celtic resurgence) as a contributing cause to decadence in morals and civility because it destroyed the English government of the island. Such was the now out-moded point of view of the Protestant ascendancy. The author seems to be somewhat confused about "Third Orders." We are told about certain aspects of relics and pilgrimages and the monastic libraries before their dissolution.

The Rev. G. V. Jourdan, D. D., of the University of Dublin is responsible for the other five chapters of the second volume: "The Breach with Rome." The title is misleading. The author has a thesis to prove. The Irish at the beginning of the sixteenth century are described as having made no advancement intellectually or culturally in six hundred years. That, of course, is prejudice. The Norman chiefs more than the native Irish were responsible for dissension and trouble. The author should learn more about "Brehonic and Tanistic" institutions and what he calls the "clan system." The Irish people of the time are represented as if they thought that the Church was a monastic institution. In describing Ireland Dr. Jourdan seems to have forgotten the history of the civil wars that devasted England at the time. He takes as his source a "loyal English chronicler" who gives the usual English advice about putting down the natives by armed force and taking their lands from them through "plantations." Unreliable sources are used for the condition of religion—in general the author bases too much of his writing on the biased reports of the king's officers in Ireland. King Henry's account of conditions to the pope is no voucher for the truth of that account, especially in view of Henry's desire "to make some profit out of Ireland." Better informed witnesses would not agree with the author when he says that the king's deputies did not follow the advice given them to foment disunion and anarchy amongst the Irish chiefs. We are given the usual arguments to show why the king should have supreme authority even in the Church. The "Breach with Rome" is supposed to be proven by an act of the Irish Parliament which did not represent the Irish people much less the Irish Church. The official report of the Lord Deputy Sentleger about the number of bishops present at the Parliament is open to suspicion; and as some one has remarked "participation in the Parliament is no proof of the acceptance of royal supremacy." Loyalty to the Catholic faith is dubbed by the author lack of independent thought. The State bishops Brown and Staples are represented as alone seeking to inculcate obedience to the king and to advance "religion." One gets a picture of these men quite different from that of the author's, from other sources. Dr. Jourdan rather easily believes the report of Brown and the Irish Council about their successes; and he, too confidently, takes the often temporary civil submission of some of the Irish chiefs as an indication that these men denied the supreme spiritual authority of the popes. In a vehement denunciation of the Irish Catholic Church, the author, exaggerating the papal claims in matters temporal, is haunted by the fear of "superstitious practices," the while he regrets that papal communications had stiffened the backbone of the Irish against innovations in religion.

The next chapter is entitled "Reformation and Reaction." Acknowledging the absence of the great Irish chiefs, Dr. Jourdan admits that it was a "packed" Parliament which accepted Henry VIII as "king" of Ireland. In a perplexing sort of way, the author blames the Irish and not the despoilers for the harm done to religion and education by the suppression of the monasteries. Some religious houses in the Irish parts where the English could not penetrate were flourishing in the year 1607. The author's contention that the bishops of Ireland either submitted openly to the king as head of the Church (*i. e.* in taking the oath and complying with his instructions) or that they were in favor with him because they implicitly agreed to his demands is not proven by him. His sources again are official reports in which the king's officers desired to show how well they were advancing their master's authority. In Ireland, in 1534, there were thirty-two dioceses. There is evidence that some ten of the bishops conformed to the new state of affairs. Three of these ten were absentees, who probably never saw their dioceses. Staples of Meath became an enthusiastic "evangelizer." Four and possibly five gave some faint-hearted support to the changes, although it is not known that they took the oaths. Primate Cromer, though accused at Rome, was not a "reformer." Nugent of Kilmore certainly accepted the changes. O'Corrin of Killaloe together with the occupants of the twenty other Sees remained faithful to Rome. Before the close of Henry VIII's reign, the Pope made thirty-six further provisions to Sees in Ireland. Of these, nine within the English sphere of influence gave a temporal allegiance to Henry who in turn recognized their spiritual rights. The surrender of their Bulls can be considered a continuation of the pre-Reformation practice of homage and fealty in those districts where a royal appointment could not be effected. The English government nominated hardly thirteen, mostly persons locally acceptable. No actual "reformers" could be put forward with the exception of Brown and possibly Nangle. Actually the power of the crown over spiritual matters was at first limited to a smaller area than before the break with Rome. The strength of the papacy was increased in the Irish sections.

The picture of Ireland, submissive to the royal policy in rejecting papal authority, is a false one. The indictment of the people as "ignorant and careless . . . because they would not hearken to the new teaching" is not an indication of calm historical impartiality, no more than the method of accepting at face value the reports of interested officials. The author admits that the majority of the bishops and the clergy still maintained the beliefs and practices of former times. There are many platitudes and much pious cant. Bellingham is canonized for his determination to have the Mass abolished and Lutheran doctrine taught. The author would have done better had he named his effort—the history of those who attempted to impose the Protestant Reformation on the Irish people. There is often confusion in the narration. The " Reaction " comes under Queen Mary who may have nominated bishops but who could not consider herself the source of their orders and jurisdiction. The author certainly does not prove his thesis. There was no Reformation. There were a few " reformers " and many confiscations and alienations.

In Chapter VI: " The Transitional Stage of Reform," the reader will be surprised to learn that under Elizabeth " henceforth there was to be no inquisition into the private religious opinions of her subjects." It was not from the want of will to do so. There is false logic in the statement that because the majority of the bishops remained in their Sees and few deprivations of importance took place, the general body of the ecclesiastics conformed to the new regulations in religion. The author admits that out of twenty-six Irish bishops, seven only conformed. The real truth is that out of twenty-seven (possibly thirty-one) Irish bishops who enjoyed their Sees at the time of the Parliament of 1560, only seven can be regarded with any degree of certainty as having accepted the Supremacy and only five of these accepted Uniformity besides. As to the remaining twenty (or twenty-four), there is not a shadow of evidence to show that they conformed in either. We are treated to more pious moralizing. The author still believes that the Bible was a closed book before the Reformation. He is also persuaded that the Irish who went to the Elizabethan services after going to Mass, did so for a religious motive. He might recall the penalties for staying away. The wily Cecil is quoted to justify Elizabeth's cruelty. The Catholic Bishop Creagh is a poor example of treason. He was stubbornly loyal to the English government. The imprisonment and torture of Catholic bishops stirs up no compassion in the author's breast.

The formulary drawn up by Sydney in opposition to the decrees of the Council of Trent is considered to be the first real attempt to introduce a body of reformed doctrine. From the Pope's promise of aid, the trusting author deduces the conclusion that rebellion was fomented and financed by Rome. The Irish should be given more credit for wit than to think that their ancient "Celtic" Church was to be restored by an invading power come to take their lands from them. The estimate we are asked to accept of various personalities is rather partial.

In the next chapter on "The Rise of Recusancy," the "Reform" is admitted to have been a failure in Ireland. Sydney reports about Meath (in 1576), that there was "little or no Reformation in religion or manners." The author is very indulgent towards the Lord Deputy Gray, the "butcher of Smerwick"; he is very good in his little sermonettes on loyalty but he is apt to mix in a bit of bigotry and misstatement. He makes the astounding and unwarranted assertion that Catholicism, endowed with a distinctly papal and Roman character, made its first official appearance in Ireland on July 18, 1579, when Bishop O'Hely and his attendant ecclesiastics came ashore at Dingle.

Still the "Reformation makes no progress." There is "not one in that land to be found which can or will preach the Gospel," the four bishops and the prebendaries of St. Patrick's alone excepted. Anglo-Irish youths are blamed by the author for having to go to Europe for an education. There is no blame for the laws which gave them no choice between ignorance and apostasy. The chapter on "The Movement towards a Doctrinal Reformation" is mostly political history. A few pages are devoted to the beginnings of Trinity College. The fact that there were very few ecclesiastical sponsors for it is explained away by the author in his own fashion. He regrets that the "Jesuits and papal emissaries" were able to arrange for the education of the children of the Catholics in spite of the law. He cannot understand why the Catholics should desire to have the legal proscription of their religion done away with. Mountjoy and Carew have his sympathy, even though they were cruel and ruthless and destroyers of crops. The repeated statement that, with the exception of Ulster, the whole country had conformed is simply not true. The English Protestant mission to Ireland had not succeeded.

It is difficult to follow the author's line of thought when he tells us that the Catholics seceded from the "Church of Ireland" and established the Church of Rome in Ireland. He makes use of a "popish bull," which he admits to be a forgery, to connect the Irish Catholics with the Gunpowder Plot in England. There are many unwarrantable assertions for which no proof is adduced. The "plantations" are justified even though their mishandling brought the rural Irish into closer union with the Anglo-Irish of the towns on the basis of their common Catholic Faith.

In a last chapter on "The Rise of the Puritans and the Planter Class" (A. D. 1613 to 1625), it is admitted that the "Reformation" in Ireland had been limited almost entirely to the nominal enforcement of the Oath of Supremacy and was regarded simply as a political instrument. The estimate that one-fourth at least if not one-third of the population of Ireland at the middle of the reign of James I was attached to the Established Church is grossly exaggerated even with the "planters" included. How the author can prove that the number of practicing Catholics at that same time was very small does not appear. King James himself is quoted as proof that there was no persecution for religion in Ireland or England. One is reminded of modern official statements of the same nature. By juggling words the author can say that there was no statute by which a "Roman priest as such" could be arraigned before the law. A great deal of space is given to the "first great National Parliament of Ireland" in 1613. The Established Irish Church was separated from that of the English. The inferences drawn by the author from the instances he cites of attendance at Protestant services are all questionable. He would like to have his readers believe that the reformed Church of Ireland, by law established, was not an English institution; nothing is clearer than that it was, and remained so.

Miler Magrath is certainly a sorry instance of a "reformed bishop." The author resorts to a futile though interesting explanation of his return to the Catholic Church. He was hardly any credit to any church. Bishop Thomas Ram's having the "mass houses" boarded up is not a very convincing proof of friendly discussion and argument. Moreover one should not accept unquestioned the reports of the Established Church's officials on their own successes. Recusancy fines were still collected in spite of the claim of "no persecution." One is reminded again of the "blessings" which the native Irish received in making way for "planters" and adventurers. The author is really pathetic in the way in which he insists upon the Irish character of the "Church of Ireland."

We have a short account of Ussher's "wilfulness" in advocating the enforcement of the laws against the Catholics and an arraignment of James I for not enforcing those laws in Ireland. The latter is blamed too for not helping the Protestants on the Continent. In general it may be said of Professor Jourdan that he trusts too much in official reports and in English and Irish Protestant sources. He scarcely tries to conceal the fact that his work is one of official propaganda.

The third and last volume, vol. III (pp. vi, 499), has the general title of "The Modern Church." There are ten chapters and six authors.

Professor Jourdan has the first chapter entitled "The Rule of Charles I." He begins with the protest of the official reformed Church of Ireland against the exemption of the Catholics from their disabilities even in return for the subsidies which the king needed so badly. The author makes little of these disabilities. The comparison with the Huguenots of France is not happy; the Catholics in Ireland were always in a tremendous majority. A clause was now introduced into the Oath of Supremacy whereby the spiritual supremacy of the pope was specifically renounced. It might be remarked that any "toleration" in Ireland was not due in any measure to the Established Church. There follow more pious remarks and special pleadings. The author is correct in saying that the Established Church had taken rank amongst the Reformed Churches. He passes very lightly over the solemn promises made to the Catholics by Charles I. The author arranges facts in such a way as to make it appear that loyalty to England and the education received in the Free Schools and especially in Trinity College were responsible for the change in the religious character of many in the higher classes in Ireland. He ignores the coercive laws, the Court of Wards, Cromwell and his career of destruction and confiscation, the plantations, the plunder and banishment of the higher classes of the Irish, the substitution in their places of English and Scottish Protestants, the inability of Charles later on to make restitution to his Catholic supporters. The higher classes of the Irish were not converted. They were killed or exiled or reduced to the lot of peasants. Protestants were forcibly substituted in their places. The example of Richard Boyle, Earl of Cork, is typical. Coming to Ireland with little or nothing, he became "the richest and most powerful man in the country" and that not honestly. The author excuses him: "he was merely blind to the moral implications of his acts." The same excuse might hold for Wentworth.

Archdeacon Seymour has the next chapter entitled "The Church under Persecution." He means during the time of the confederation of Kilkenny and that of Cromwell. One does not expect nor does one find any description of the condition of the Ulster Irish driven off their ancestral lands nor of their other provocations. The best method is not used when the author accepts unquestioned the dubious testimony of Temple and other avowed enemies of the Catholic Irish. We are not told of the threats of the Parliamentarians to wipe out the Catholic Irish, nor of the efforts of the chief justices in Dublin to force those Catholics who desired to remain loyal, into rebellion so that their lands too might be confiscated. He could cite only one authority for the story of the drownings at the Bridge of Belturbet, that of the bigoted and uncritical Temple. In general the author seems to favor hearsay stories about Irish atrocities, while he dismisses with a word the terrible reprisals of the government. The authentic atrocities of Coote and his men are good examples. One is given the picture of a terrible persecution of the Protestants, whereas in fact it was the dispossession of foreign intruders whom the Irish considered to be in unjust possession of their lands—these " planters " happened to be Protestants. The author puts too much faith in the Depositions. They are the stories of the dispossessed " planters " before a Protestant and hostile commission—stories intended to be used to restore the " planters " and to confiscate the rest of Ireland, which had been sold to the " adventurers " before it was actually reconquered. There is no hint of Ormond's treason nor of the Protestant determination to accept any Protestant government rather than to allow the Catholic Irish to be successful even in helping the king. The Protestant ascendancy had to be recovered at any price. The period of Cromwell in fact receives very little attention.

The Rev. R. H. Murray, Litt. D., Canon of Worcester, has the following two chapters on " The Church of the Restoration " and the " Church of the Revolution." With the return of Charles II, the Reformed Irish Church was manned for a long time by bishops of English birth or parentage. It is interesting to note that even after the " blood scourge " of Cromwell the Irish Catholics still numbered 800,000 or two-thirds of the population. The survival of the Irish is given as a proof that the atrocious penal laws were never severely enforced except at times of political crisis. Dr. Murray seems to forget that the enforcement of these laws was always necessary to support the Protestant Ascendancy and their Church. They could not afford to kill the sheep whose wool was a constant source of income. A great deal of space is given to the Huguenots. The author does not help his case in relying on the testimony of the unfortunate Walsh who was in the pay of Ormond to keep the Catholics divided.

When James II comes on the scene, the withdrawal of recognition for the Reformed Church of Ireland constitutes a persecution. Their bishops and many of their clergy went home to England. One is inclined to ask whether the Reformed Church was persecuted for religious or for political reasons. The doctrine of the sacred right of kings is modified when that king happens to become a Catholic. King William's victory on the Boyne and the " ignominious flight" of James are taken for a judgment of God. Once the Protestants were back in power, Bishop Dopping urged that there was no moral obligation to observe the Treaty of Limerick. He is answered by another bishop who justifies the political subjection of the Catholics. The author admits that the real reason for this persecution was hunger for the property of the Catholics. He cannot understand the tolerant spirit of Edmund Burke who was able to see through the pretexts of the oppressors. It might be well to recall that with the surrender of Limerick (October, 1691) to the forces of William of Orange, the work intended by Henry VIII was accomplished—the maintenance of dependence on England and then the ascendancy of a new foreign aristocracy, which had been "planted" in the country and enriched with more than nine-tenths of its landed wealth. This was the practical purpose of the penal laws enacted for the extirpation of "Popery." The intent was to deprive the body of the Irish people of all power derived from property, education, political rights, social and official position, special industrial skill—"to reduce them to a helpless hopeless mass of ignorant agricultural helots." The object was not only the persecution of a religion—it was an attempt to "degrade and demoralize a whole nation." The author is perhaps ironical when he speaks of the tolerant principles of Bishop King. Much is made of the few Catholics who succumbed to the inducements to become Protestants. Bishop Hackett is described for us, and some four and one-half pages are devoted to James Bonnell. The chapters written by Dr. Murray can hardly be considered unbiased.

Mr. D. A. Chart, Litt. D., Deputy keeper of the Records of Northern Ireland, has two chapters on "The Close Alliance of Church and State" and "The Broadening of the Church." Protestant ecclesiastical statesmen now begin to take a more prominent place in the actual government and, the author says, many of the ills of the eighteenth century can be traced to the preoccupation of many of its leading men with politics. English bishops dominated the bench. Every primate from 1702 to 1800 was of English birth. Repressive or seductive legislation was still the chief means used for the attempted conversion of the mass of the people. Further additions under Queen Anne (1703) were made to the Penal Code. Catholic priests were forbidden to enter Ireland from abroad. Priests in Ireland were required to register and give "security." No Catholic could vote unless he took the Oaths of Allegiance and Abjuration. Every office-holder had to receive the Anglican Sacrament of the Lord's Supper. The Test Act was extended to require the Roman Catholic converts, before receiving the benefit of their change of creed, to receive the Sacrament according to the "Church of Ireland" rite. King and Swift opposed any toleration even for the Presbyterians. There is an interesting account of Dean Swift and his ambitions and of Primate Marsh and the foundation of his library.

Catholics were excluded from the benefits of the Toleration Act of 1713. An unexpected estimation of the English "garrison" in Ireland comes from the English Prime Minister Walpole: "people that think that they are ever to fatten at the expense of other men's labors and characters and be themselves the most righteous fine gentlemen." Edward Synge in 1725 projected a new policy in treating the Catholics. They were to be restrained from rising to any position "of wealth, consequence or power," but their children were to be "educated under public inspection and disposed to adopt a true form of religion." In the first Irish Parliament of George II (1727) Roman Catholics were forbidden to vote at elections. Lawyers and court officers were to be required to make a declaration against Popery and an oath of abjuration. The author holds that the general body of the Irish Protestants as well as the clergy were responsible for this further persecution.

A beginning was made in the establishment of proselytizing schools but "unless under pressure of starvation, no respectable Roman Catholic, however poor, would send his child to such schools." Following this failure the policy of "nurseries" was adopted; children were taken from Catholic parents at an early age. But Charter Schools in the latter part of the eighteenth century provided painful examples of the "maladministration of charity funds and of gross neglect by the officials of the helpless children entrusted to their care." In their main purpose—the conversion of Roman Catholics—these institutions produced no effect in proportion to their enormous cost. There are some interesting pages on the philosopher Bishop George Berkeley and Bishop Rundle of Derry. In 1732, the Irish Parliament rejected two bills intended to improve the finances of the Established clergy. According to the reports of the State clergy in 1732, there were in Ireland 892 regular places of Catholic worship, 54 private chapels and 1445 priests, 54 friaries and 254 friars, nine nunneries and not less than 549 Catholic schools (probably "hedge" schools). The parish clergy are suffered to carry on but the religious had to keep out of the way. John Fottrell, the Dominican Provincial, was arrested in 1729 and the documents found on him describe the state of his Order. By 1745, the government is said to have become more tolerant. The work of John Wesley and of Methodism is ascribed to the revulsion from the lifeless formalism so prominent in the Church of Ireland. The record of the State Church, the author continues, is defaced by its generally-speaking illiberal attitude towards all other creeds and it is blamed for its share in the most extreme examples of the imposition of religious disabilities. The author gives as his opinion that the short and simple statement of the doctrine of the Church of Ireland as made by Archbishop Synge in 1729, might well stand for the teachings of that Church today.

The last forty years of the eighteenth century Mr. Chart calls the "Broadening of the Church." He describes the successful agitation of the Protestant Dissenters of the North against the methods of collecting tithes. The State Church shows "more of her evangelical side." Signs of greater religious toleration began to appear, but it must be remembered that any relief which came, and it was very gradual and slow, came after a long and difficult struggle and was not given in any spirit of disinterested good will. The Established Church fought the progress of the movement at every step. In 1774, the Oath of Allegiance was made acceptable to Catholics, although with the addition of insulting insinuations. By an Act of 1778, Catholics were allowed to hold leases on property and to inherit and bequeath their property like Protestants. The provision whereby the Roman Catholic father was only tenant for life of his estate, should the eldest son conform to the Church of Ireland, was abandoned. In 1782, Protestant and Catholic were put on the same footing as regards property law. The Catholic clergy upon registering were relieved of certain other penalties. Catholics were allowed to keep schools (though until 1792 a license had to be obtained in each case from a Protestant bishop) and to have the guardianship of Catholic children. In spite of legislation there were very few schools except those of the Catholics and the few which depended on the initiative of the local Church of Ireland vicar. In three-fourths of Ireland these last were useless.

The collection of the tithes for the support of the Established clergy was at all times hateful to the Catholics. In time of shortage and depression it became a grinding exaction. A campaign began in Cork (1786) to make the position of the State clergy impossible. In 1793, Catholics were admitted to the legal profession; they were allowed to maintain seminaries and academies and to intermarry with Protestants. They were still ineligible to become members of Parliament though they could vote; but the voting was not secret and the votes of his Catholic tenants were at the disposal of the landlord. Anxiety was expressed lest further relief result in the eventual ascendancy of a Roman Catholic democracy. But fear of the spreading of the ideas of the French revolutionaries prevented the Government from oppressing the Catholics too much. The Rebellion of 1798 was put down and after the Union with Great Britain never has any large group of Protestants entered into any alliance with the Catholics of the south for political purposes. Mr. Chart, is of the opinion that the Church of Ireland was in a healthier condition in 1800 than it was a hundred years before, though he gives some credence to the statement of Bishop Mant that it was a period of supineness and inaction. Mr. Chart is the most objective of all the collaborators in the three volumes.

Rev. N. D. Emerson, Curate of Zion Church, Rathgar, is the author of two chapters: "The Last Phase of the Establishment" and "Church Life in the Nineteenth Century." The majority of the Church of Ireland bishops following Pitt, who saw in it the only hope of Protestant Ascendancy in Ireland, supported the Act of Union. The Catholic bishops are said to have welcomed the measure in the hope of complete emancipation. This statement needs much qualification. The combined Established Churches of England and Ireland became one Protestant Episcopal Church, which was to be called the United Church of England and Ireland. The doctrine, worship and discipline were to be that of the Church of England by law established. Complete Catholic Emancipation was opposed by those who feared the downfall of the Protestant Ascendancy, though suspicion of Catholic loyalty was put forward as a pretext. Nevertheless the Catholic Relief Bill became law in April, 1829.

The Church of Ireland clergy had been receiving about one-thirtieth of the produce of the soil, besides their other sources of income. Mr. Emerson quotes Froude to the effect that the tithe proctor was "of all the carrion birds who are preying on the Irish peasantry, the vilest and the most accursed." After Emancipation the tithes became harder to collect. The Church of Ireland clergy tried several unsuccessful methods to force collection. Catholics resisted. Some adjustment took place in the Church Temporalities Act of 1883-4. The attempts to use some of the Church monies for education were successfully resisted by the Church of Ireland clergy. The government set up the system of the National Schools. Irish culture and language were abandoned and Anglicisation was tolerated because it did not attack religion. Irish language and Irish history were rigidly excluded. The State Church strenuously opposed them. The Irish Christian Brothers had begun their schools and the proselytizing schools of the Protestants failed miserably.

After 1864 Cardinal Cullen began to work for the overthrow of the Established Church. The religious census of 1861 showed that, out of a reduced population of 5,798,967, there were 4,505,265 Catholics and only 693,357 belonging to the Established Church. Under Gladstone the bill for the Disestablishment and the Disendowment of the Church became law on July 26, 1869.

The author believes that the State Church had been the agent of the English interest in Ireland while he admits the justice of its disestablishment. There is a sketch of the Methodist movement. The part of the laity in the Bible societies, the "second reformation," the fight against the repeal of the penal laws, the supposed conversions to the Irish Church (the author is bitter here) are described for us. There is a one-sided defense of the "Soup Kitchen" activities when, during the famine and other times of distress, the Catholics were faced with the choice between starvation and Protestantism. The figures the author gives are from those interested in exaggerating the success of their work, sordid as it was.

Rev. C. A. Webster, D. D., Dean of Ross, writes the last two chapters. In the "Reconstruction of the Church" we have an *apologia* for the old Established Irish Church. The connection of the new church with the various branches of the Anglican union is insisted upon. When the new constitution was adopted, the supreme power was vested in a General Synod. By the Act of Disestablishment, the Irish Church fared very well financially. It received all told the equivalent of £10,000,000 charged with many life interests, which when they were paid left a very large sum as the nucleus of a fresh endowment. Calvinism as a system governing belief and custom was widely held by the Irish Church Clergy. Their church is declared to be a Reformed and Protestant Church.

The passing of the landlord class, its principal support, was a serious blow to the Church of Ireland. The author no doubt voices the opposition of his class to the educational policy of the Irish Free State. He takes exception to the view of Irish history put forward in it. Many years had been devoted to having the Irish forget their real history. Trinity College remains the training school in Protestant divinity. The author is much perturbed by the declaration of Pope Leo XIII on Anglican Orders. He enumerates certain "acts of aggression" on the part of Catholics and the Church of Rome. There are two and a half pages about a dispute over the location of a cross near the communion table.

The second revision of the Prayer Book of the Irish Church appeared in 1926. Women were admitted as members of a select vestry in 1920. There are two holydays, that of St. Patrick and that of the Transfiguration.

Dr. Webster's conclusion about the antiquity of the Protestant Episcopal Church of Ireland does not follow from the narration of its history. It is simple presumption to attempt to trace it back beyond its forced introduction by the English government in the sixteenth century. Attempting to identify it with the Church of St. Patrick and St. Columba is simply flying in the face of the historical facts. It has never been at any time the religion of the majority of the people of Ireland. Irish Gael and Norman and Scottish "planter" refused to join it. It was and has been the church of the Protestant English colony. Its roots are not national but foreign. It is avowedly Protestant and Reformed. History must deny its claim to be Catholic and Apostolic.

These three volumes are very well gotten up as far as the printing and binding are concerned. The great number of collaborators has led to considerable overlapping which was unavoidable. One notices especially in the bibliography the number of repetitions and sometimes of inaccuracies. The indices are very good. The list of bishops at the end of volume III presumes to include the Catholic bishops before the "Reformation."

The general propagandist character of the work, the reticences, the preoccupation of most of the collaborators with the definite thesis set out for them by the synod and the editor, the errors in historical method, all these will always leave the work open to grave suspicions.

MICHAEL J. HYNES.

MISCELLANY

HERCULE BRASSAC

In one of the early volumes of the Catholic Historical Review,[1] the late Archbishop Messmer of Milwaukee published an account of the life of Father Hercule Brassac together with a long and interesting series of letters addressed by him to the American bishops of the middle of the last century. In concluding the account of his findings, the archbishop expressed the opinion that other correspondence of this important figure in early Middle-West Catholic history probably lay hidden, and he cherished the hope that more of it would some day come to light.

A letter of Father Brassac has recently been discovered in the archives of the Society of Mary at Nivelles, Belgium. It was addressed to M. Lalanne and is dated July 14, 1818. For general interest and for some particular rays of new light shed upon the student years and the companionship of the writer, it deserves to be added to the series already printed in this Review.

Before presenting the letter, however, it will be well first to retrace briefly the main events of the career of Father Brassac,[2] adding thereto some details deduced from his letter and discovered in an original investigation of sources. It may be well also to introduce especially, by a second brief preliminary notice, the correspondent to whom this letter is directed and, in the course of both sketches, to identify some of the more important, and not quite generally known, personages named in the document presented here.

Hercule Brassac was born in 1794 at Marvéjols, in the Diocese of Mende, France, into a very Christian family of eleven children. He must have made some of his first studies at the Pension Estebenet, Bordeaux, where he became intimate with the persons named in his letter: M. Estebenet, Director of the Pension, MM. Lalanne and Colineau, future priests and members of the Society of Mary, MM. Gignoux, Martial, and Dupuch, future Bishops respectively of Beauvais, St. Brieuc, and Algier.

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[1] "The Rev. Hercule Brassac, European Vicar-General of the American Bishops: 1839-1861," vol. III, pp. 392-417. In the same volume (pp. 448-470), will be found many letters from the Brassac correspondence with the American bishops.

[2] For scattered traces of the biography of Brassac, see, besides the article just referred to, *The History of the Archdiocese of St. Louis*, by Rev. John Rothensteiner (St. Louis, 1928, Vol. I, p. 293).

All these were fervent members of the Sodality of Bordeaux which had been established after the Revolution and directed by the saintly Father William-Joseph Chaminade, future founder of the Society of the Marianists.[3] There is no positive evidence, however, that young Brassac belonged to this Sodality. The registers extant are incomplete but, to judge from his letter, he must, at least, have been well acquainted with it, for all his friends seem to have been sodalists, his letters were read at the Sodality meetings, and he recommends himself specially to the Sodality moderator, Father Chaminade.

From 1815 to 1817, Brassac resided at Paris as a student of the " Classe de théologie " in an educational establishment in the Rue Notre-Dame des Champs, the future Stanislas College.[4] There he met again MM. Martial and Dupuch,[5] and became acquainted also with M. Carbon, a priest of Saint Sulpice, who was professor at the school.[6] On the 17th of June, 1817, Brassac with twenty-eight companions (priests, clerics, and religious), among whom was the mutual friend of our two correspondents, M. Desmoulins, mentioned in the letter, embarked at Bordeaux under the guidance of William DuBourg, who had recently been consecrated Bishop of Louisiana and the Floridas at Rome (1815).

Upon his arrival in America, even before reaching his final destination, Hercule Brassac began without delay to exercise his missionary zeal, although he was only a cleric in minor orders. These early experiences he relates enthusiastically in the letter to M. Lalanne. The letter had miscarried and, when happily returned to the sender, found Brassac in St. Louis. The present letter, then, fills a noticeable gap in the previous accounts given of this interesting ecclesiastic. The previous accounts of

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[3] *William Joseph Chaminade, The Religious Revival after the French Concordat of 1801,* by Rev. Henry Rousseau, S. M., trans. by J. E. Garvin, S. M. (Mt. St. John, Dayton, Ohio, 1928).

[4] The *Diptyques du Collège Stanislas,* published by the Abbé de Lagarde at Paris in 1880, registers (p. 42) the following information: " Brassac (Abbé Hercule-Joseph), né le 27 septembre 1794 à Marvéjols (Lozère). Classe de théologie (1815-1817). Ancien vicaire au Vigan (Gard); missionaire aux Etats-Unis; prédicateur distingué. Décédé à Marvéjols, où il s'était retiré, en mai, 1870."

[5] The same *Diptyques* bear the names of MM. Martial (" Classe de droit, 1816-1817 ") and Dupuch (" Classe de philosophie, 1815-1817 ").

[6] The Maison d'Education de la Rue N. D. des Champs, which became later on the famous Stanislas College, comprised the " Petit " (Preparatory), the " Moyen " (Intermediate), and the " Grand Collège," and, in the last named, the courses were Humanities, Rhetoric, Philosophy, Mathematics, and an ecclesiastical section. (Cf. *Le Collège Stanislas,* Paris, 1881, pp. 47-49.)

Brassac, already referred to, tell us clearly how he spent himself without counting the cost during eight years after his ordination in the future Dioceses of New Orleans and St. Louis. It was in his church at Donaldsonville, Louisiana, that Bishop Rosati was consecrated. In 1826 Father Brassac returned to France, apparently to care for his aged father who had survived ten of the children. It was probably during this sojourn in France that he was curate at Vigan. Five years later, in 1831, he returned to the American missions, where he took up his work once more with the same ardor. In 1838, he traveled again to Europe, accompanying Archbishop Purcell of Cincinnati on a journey through France, Belgium, Germany, Austria, and Italy. When Archbishop Purcell returned to the United States, Brassac remained in France where he became a quasi-official vicar-general of the whole American hierarchy. In some of his letters he signs himself—"Vicar-General of Cincinnati and Nashville." In 1840, he submitted to the American hierarchy a prospectus of a General Agency in Paris for the transaction of all sorts of American ecclesiastical affairs in Europe. It was established the next year, but functioned only temporarily.

Archbishop Messmer thus characterizes this very interesting historical figure: "An alert missionary, still devoting his time and labor to the American mission which he dearly loves; a zealous priest, helping wherever he can in the sacred ministry by preaching and hearing confessions; a pious servant of God, willing at all times to give his best services for the good of the Church wherever they would be required, Brassac appears at the same time to be an enterprising business man, securing whatever help he possibly can for the missions; a loving son to his aged and sickly father and a tender brother to his sister; a true and loving friend to the zealous and energetic bishop of Cincinnati."[7] The archbishop's article ends on an uncertain note. The questions—Where did he die? Where is his grave to be sought?—express the lack of information concerning the last years of this American missionary. Fortunately, some few details are now available. Father Brassac passed his last years in the diocese of his birth, where he died in May, 1870, in the valley of Marvéjols and among the hills of Lozère. As the archbishop presupposed, Brassac had fulfilled his cherished wish of spending his last days in the quiet solitude of Marvéjols.

Who is M. Lalanne, the addressee of this letter? John Philip August Lalanne was born in Bordeaux, on October 7, 1795, while the French Revolution was at its crest. After brilliant studies in the lycée of that city, he pursued medicine as a career, but little by little under the action of Father Chaminade who directed his spiritual life from the age of twelve, he determined to give himself up completely to God. On May 1, 1817, his saintly director apprised him of a plan he had conceived, twenty years before, of founding a religious society devoted to the Blessed Virgin Mary for the works of the apostolate, and invited him to enlist other recruits. Young Lalanne immediately acquiesced and thus became the first member of the nascent institute of Marianists. On October 2, 1817, the first members of this new society came together and began what might be called their novitiate. On September 5, 1818, after about a year of preparation, Lalanne with several of his companions made their perpetual vows of poverty, chastity, obedience, stability, and the teaching of Christian doctrine.

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[7] *Catholic Historical Review*, vol. III (1917-1918), p. 416.

It was between these last two dates that Lalanne wrote the letter to Brassac, which elicited from the latter the response we give here. When it is remembered that the former letter came from the pen of a novice in the primitive fervor of a new religious Congregation, one need not be surprised at the reaction it occasioned in Brassac's reply.

The apostolic work undertaken by the Marianists[8] was Christian education, and Lalanne became preeminently an educator of note in the nineteenth century.[9] He was employed successfully as professor at St. Mary's Boarding School in Bordeaux, as superior of the Seminary of the Madeleine (1825), as principal of the College of Gray (1826), as director of the Colleges of St. Remy (1830), Bordeaux (1832), and Layrac (1835). In 1845, the Archbishop of Paris confided to him the direction of the ecclesiastical department of the École des Carmes, today the Institut Catholique. The outstanding work of his career as educator was done at Stanislas College of Paris. He spent fifteen years of his life in raising this institution to a high standard of efficiency (1855-1871). He consecrated the remaining strength of a vigorous old age, first to the establishment of the Stanislas Institute of Cannes, and then, as visitator of the establishments of secondary instruction of the Society of Mary. It was in the course of one of his tours of inspection that he succumbed to the task to which he had given his whole life. He has left a long and varied number of writings and discourses. He was known to Cardinal Newman as a foremost authority in France on educational problems.[10]

The translation of the letter from Father Brassac of which we have spoken is as follows:

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[8] *La Société de Marie (Marianistes), Les Ordres Religieux* (Paris, 1930).

[9] *L'Abbé Lalanne, un Educateur Chrétien de la Jeunesse au XIX*e *Siècle,* by Pierre Humbertclaude (Paris, 1930).

[10] *The Idea of a University,* by John Henry Cardinal Newman (London, 1901, p. 9).

St. Stephen, 15 miles from Bardstown
State of Kentucky, July 14, 1818

My dear Lalanne,

It is very astonishing—I am sure you will find it so, too—that both of our letters caused mutual surprise, although the sentiment aroused in each of us was quite different. My letter astonished you because you were not expecting it; and yours caused me surprise, because I had hoped to receive it for a long time, persuaded as I was that you had written to me, and because it tarried so long in coming. I was on the point of despairing ever to receive it. It did not reach me until July 1.

You have entertained rash judgments and suspicions against my affection for you and my fidelity to promises. As for me, I preferred, a little more charitably, to cast the blame upon the circumstances. You ask pardon for the way in which you have thought of me. I cannot refuse to accord it to you, since you confess your fault so humbly.

Ah, my dear Lalanne, how I love to hear you speak of the zeal and enthusiasm which we should have in the service of God! Ah, if I were less hardened and less unfeeling, I know your wise counsels would be very useful to me. But it seems to me that the more I go on and the more God lavishes His benefits and graces upon me, the less I love Him and the worse I serve Him. Nevertheless, I dare hope that by His grace and by the assistance of prayer from fervent souls, I may possibly be able to serve to some good purpose on the missions.

I am a thousand times more convinced now than when I was in Bordeaux that the Lord wills me to be here. I have become perfectly accustomed to the manner of life in this country and although it is quite different from that in our own, my health is better than it ever was. I am finally beginning to say a few words in English. I am with a venerable French missionary (M. Badin), who has whitened under the labors of the missions in this State. He has been charged with them alone for a long time. He came to this country in 1795. I am practising the functions of catechist. Last Sunday, while this priest heard confessions, I recited the rosary as well as some other prayers with the people. I have already taught catechism twice. I am now busy instructing some children for their First Communion; this costs me some trouble, for, although I have begun to stammer in English, I have very much trouble in understanding these Americans, who speak very fast and hardly articulate.

I am still sub-deacon. We are all far separated from Bishop Dubourg since the month of December. We expect to go to meet him in a month or two at most. As there was no lodging for us in St. Louis, he was obliged to have a house built in the country to receive us. Meanwhile we are in the diocese of Bishop Flaget. The majority of our party reside in his seminary. Bishop DuBourg is having a cathedral built in St. Louis; it will be 150 feet long, with a nave of three aisles. The walls are already from fifteen to twenty feet high. An academy or college is also being built in St. Louis; it should open by December 1 next. The seminary will be about eighty miles from St. Louis on a tract of land given to the mission.

I would like to give you some clear and positive notions of the condition of our religion in this country, but things are so entangled in my mind just now that I could only inform you poorly. I prefer to delay my report so as to do it better. Do not conclude, on that account, that I am renouncing the pleasure which I must experience while instructing you on a subject that interests you so keenly and which merits the attention of all pious persons. All I can tell you (at the present time) is that the harvest is great and that the laborers are a very small number.

The people here are greatly disposed to become Catholic. While the sects split up, arise, and vanish, the Church of Peter remains always the same. The ministers of these sects spread all kinds of possible and imaginary calumnies about the Catholics. They go so far as to tell the people that the priests, instead of wishing to have God adored, desire to have themselves adored, and other similar things! Recently, however, a Congregationalist minister arriving in a town and wishing to make converts, had the charity to tell a numerous assembly that the Catholics were good people, that he has known them and had stayed among them, and that one could even be saved in their religion. All the ministers of the other sects invited him to preach in their meeting-houses, and the sectaries, astonished at the favorable way in which he had spoken of our holy religion, did not doubt that the priest (M. Badin) would invite him also. But, when the proposition was laid before the priest, he replied that it was not customary with us to allow heretics to preach and that, besides, Doctor Holy (the word has the same meaning as Saint: it is the name of the minister) would not care to preach in a church aspersed with holy water within and without.

The only thing which unites all the sects is the private interpretation of the Bible and the hatred that they have for the Catholics. These sectarians, however, respect our priests very much, even more than their ministers, because they know them more. Lately I asked a man what his religion was. He told me that he had none at all yet, but that he had just bought a Bible in order "to get some religion" (I cannot better translate his expression). Let us beg God to turn upon this poor country the eyes of His mercy and to send into it workmen according to His heart!

Bishop Flaget has been journeying since Pentecost. He has gone to visit a part of his diocese in the territory of Michigan. His Lordship wrote some time ago, giving the details of his long and arduous trip. He was accompanied by two priests. The three of them were on horseback. They were obliged to pass through frightful wildernesses, almost always in swamps up to the bellies of their horses. They had to undergo many dangers. They encountered many Indians, who, it seems, are all Catholics. One day, when the bishop came upon a tribe of these poor creatures he made the sign of the cross in order to be assured that they were Catholics. At once, a woman made upon herself this sign of our Redemption and the entire band uttered cries of joy. One young man ran to a cabin and brought out to the bishop a handful of rosaries to prove that this was truly their religion. In spite of that, the things that people relate here about these unfortunate creatures make us shudder. Oh, if there were a few men of real zeal to come to the help of these poor humans! A surprising thing is that these people do not wish in any way to hear of any other religion than our own, despite the fact that it opposes so strongly their brutal and fiery passions. Let us admire the decrees of Providence, and await the moment marked out by it for the salvation of this poor people!

The news which you give me of the Church in France has caused me much pleasure.[11] I knew of it before receiving your letter. I rejoice with you over the reestablishment of the Seminary of Bordeaux.[12] Pay my respects to M. Carbon and to M. Albouy: I know the latter only by name. Remember me to M. Valantin, the Jesuit,[13] and to M. Gignoux.

What you tell me about the Sodality fills me with joy. I am delighted to know that they pray for me there, but my modesty is offended when I learn that they read my letters at their meetings. My compliments to M. Chaminade.

I carried out your wishes with regard to M. Desmoulins; he is a worthy subject, but a little melancholy. Extend my regards to M. Estebenet. I recommend myself to his prayers as well as to those of M. Collineau, to whom I beg you to offer my heartiest greetings. Rest assured, my dear Lalanne, of the steadfast sentiments of friendship pledged to you for life by

BRASSAC, S. D.

You desire me to pray for you; pray likewise for me: I stand in great need thereof. Do not forget to remember me to Martial. Undoubtedly you saw Evremont? I am glad that he arrived; he was not yet in St. Louis, on the 16th of last month. I am writing to Adolphe (Dupuch).

P. S. Two words more, my dear Lalanne, to explain the delay of this letter. I do not know how it was returned to me, at the very moment when I thought it had already reached Bordeaux. I have no time to rewrite it.

I was ordained priest and so was M. Desmoulins on All Saints Day. The latter is now pastor at Kaskaskia. This city is the metropolis of the State of Illinois. Almost all of its inhabitants are French. As for myself, I am in the same State, but in the country. I have charge of two small American congregations. M. Desmoulins speaks English well, and he is much less melancholy than when he first joined us.

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[11] Allusion, possibly, to the negotiations relative to the Concordat of 1817.

[12] The Seminary of Bordeaux, reestablished by Archbishop d'Aviau in the former Capuchin convent and confided at the Restoration to the Society of St. Sulpice, had been suppressed during the Hundred Days. In 1817, M. Carbon was named superior. He held that position until 1826 when he was called to the office of superior of the Seminary of St. Sulpice at Paris. M. Albouy, his confrere, accompanied him to Bordeaux in 1817.

[13] The three brothers Valantin, originally from Mende, Brassac's diocese, were members of the first novitiate of the Society of Jesus after the restoration in 1814. (Burnichon, *Histoire d'un Siècle*, I, p. 73.)

I shall not say anything further, my dear sir. Pray for me and believe me

Your very devoted friend,

H. Brassac.

State of Illinois, Comte de Monroy, 16 miles from Kaskaskia and 45 miles from St. Louis.

December 6, 1818

Archbishop Messmer's researches revealed a considerable number of letters from Father Brassac in various archival centers here in the United States and from the sketch in this Review, already referred to, it is evident that the American Agency in Paris from 1839 to 1861 enjoyed the confidence of many of our bishops and archbishops during those years. The Agency was an important one since Father Brassac was the official intermediary of many members of the American hierarchy with the officials of the Society for the Propagation of the Faith which gave to the American Church considerable financial support during that time.

Peter A. Resch.

BOOK REVIEWS

The Columbia Encyclopedia. In One Volume. Compiled and Edited at Columbia University. CLARKE F. ANSLEY, Editor-in-Chief. (New York: Columbia University Press. 1935. Pp. 1949. $17.50.)

Obviously the readers of the CATHOLIC HISTORICAL REVIEW belonging to that faith to which the encyclopedia from the days of Diderot and D'Alembert and their coteries has been their abiding enemy, will want to know whether this product of one of our prominent universities may be recommended as an honest, sincere, and adequate book of reference for their libraries either personal or institutional. It is a pleasure, which the reviewer shares with scholars of his Church, to say that in almost every respect the *Columbia Encyclopedia* merits their acceptance. Of course no one can, in so brief a space of time as has elapsed since its publication, so thoroughly examine the contents as to pass final judgment upon the sufficiency of even a small number of its fifty thousand and more articles: only constant reference over months of usage will confirm or destroy the first general impressions. But the several articles read at random in the fields of religion and church history offered no cause for objection; in brief compass essential facts were found stated with exactness and even with the "flavor" of the Faith. In religion as in politics and economics "the endeavor has been to distinguish between fact and interpretation, theory, or belief. In religion, for example, articles have been carefully inspected by Roman Catholic, Protestant, and Jewish scholars. The statements made do not represent merely the views of an individual or a group; they have had the approval of competent members of groups differing in faith" (Preface). Some inconsistencies are bound to come to light. There are, *e. g.*, articles on the Jesuits, Franciscans, Augustinians, Dominicans, Carmelites, and Trappists, but none on the Redemptorists, Paulists, Sulpicians and other religious communities. In the field of biography criticism may be expected in the selections and exclusions of persons still living. These might well have been left to *Who's Who in America*, since there is bound to be omissions in any single group. Thus Father Coughlin is included but not Msgr. John A. Ryan. Many other comparisons might be given. All American cardinals, living and dead, are listed, and most of the prominent bishops. American historians appear in large number; Shea and O'Callaghan, however, failed to qualify.

The matter of bibliographical references appended to some articles will also fail to meet with general approval. I suppose users of the encyclopedia will be grateful for any suggestions made for additional reading. But there seems lacking a uniform policy in adding or omitting such references;

and when given, the choice is often open to question, as, *e. g.*, Shea's *Life* of Carroll in preference to Guilday's fresher treatment based upon documentary material unknown to Shea.

The general reader will note also a rather scanty inclusion of learned societies. The American Council of Learned Societies is mentioned in the article on "Learned societies," the various Carnegie organizations are properly differentiated, but the Social Science Research Council, among others, is absent. The American Library Association and the American Philosophical Association are described, but not the American Historical Association, the American Political Science Association, and numerous other national bodies in the fields of science and the humanities.

Few will question the utility of a one-volume encyclopedia: to most users of reference works ready aid is the desideratum. In accuracy and comprehensiveness this is the only single volume work in the English language worthy of serious consideration. The book is convenient in size, strongly bound, and of pleasing type. There are no maps or illustrations.

LEO F. STOCK.

Carnegie Institution of Washington.

Jesus the Unknown. By DMITRI S. MEREJKOWSKI. Translated from the Russian by H. CHROUSCHOFF MATHESON. (New York: Charles Scribner's Sons. 1934. Pp. 445. $2.75.)

The suggestion, in the title-page, of somewhat too easy transition from the workshop of the Renaissance genius to the Holy of Holies, is hardly reassuring. Yet one takes up the book hoping that something else may be expected from the experiences of a Russian exile, than just one more literary (or worse) "life of Christ."

Conviction of the historical reality of Christ is here deeply felt as a moral intuition, confirmed by mankind's devious and many evasions of His intolerable pressure upon conscience (pp. 23-45). Man could not have invented a Face into which no man dare look. But the height of this argument is not sustained in what follows. Jesus in these pages is hardly presented as God Manifest to man, and Saviour of men, but rather as the most baffling of all enigmas. He is "the Unknown," save to esoterics who have the secret of interpreting Him, and have the audacity to seek authentic indices of His Mind preferably in the least authenticated of sources. The *agrapha* are given a central importance, and to the author the *agrapha* are a very inclusive category of evidences; he shows a perilous eagerness to find the most significant traces of them throughout the apocryphal and heretical literature of the early Christian centuries and even much later. The Gospels preserve *agrapha,* but in some cases their vitality as evidence has chilled and deadened. The Church, for instance

(p. 307), is represented as embarrassed by her own "dogma" into altering the text of St. Luke III, 22. Here, as also on page 163, the Virgin Conception of our Lord is miscalled "the Dogma of the Immaculate Conception."

Predilection for seeking sources in Gnostic, Ebionite, and other heretical writings, naturally colors the results. Hence repeated suggestions of the "maternity" of the Holy Ghost (pp. 182-185); a quasi-Nestorian or Adoptianist suggestion of dual Personality is insisted on in connection with our Lord's Baptism and Temptation (pp. 296-310); the question of Manes: "Ergo peccavit Christus quia baptizatus est?" is dwelt upon (pp. 266-268), and our Lord's Baptism is taken to be a Sacrament of Regeneration; there is a weird confusion of language about Christ and Antichrist in the fanciful though sometimes penetrating (v. p. 333) interpretation of the Temptation; the devil is treated as an "alter ego" of our Lord (p. 318), and "Jesus" is said to be tempted to bow before "Christ" (p. 351). All this (even including the indirect allusion to a rabbinical slander on p. 149) appears to be entirely innocent in intention, and may be due to a temperament prone to express itself in startling but elusive imagery. There seems to be a vacillating deference to orthodox tradition. This serves generally as framework for a tissue of dazzling antitheses which appear to melt into each other under the solvent of mystagogical phrases and pantheistic mood. The final chapters on "the Face of Christ" represent the variety of the effects of His Personality upon men as "Protean" (p. 380).

Indeterminateness of result is only what might be expected of an attempt so rash in its approach to sources, so unprepared by philosophical discipline, and so equivocal in its attitude toward the authority of the Church. The author hopes to break the film of familiarity and exhibit his theme with the freshness of reality. Yet because the figure of Christ is detached from that of the Church, that figure at last appears like a glittering phantom on a far horizon. The portrayal defeats its own aim, and in spite of, even because of, the charge of Docetism made against the Church (pp. 45-47), becomes itself phantasmal.

The attempt calls for sympathetic understanding, in spite of its presumptuous treatment of mysteries and the self-confidence of the author in his faculties for spiritual discernment, in which Protestant exaltation of individual judgment and "religious experience" mingle curiously with Oriental esoterism. Here at least is a tenacious conviction of the objective reality of Christ in a mind deeply shaken in orthodoxy and beaten by the cross-currents of western conflicts of thought. Before that conviction is lost among contradictions and disillusions, it may yet find the "unknown" Christ as known and felt in the steady pressure of the Church upon the world, compelling choice between love and hatred, yet merciful to human weakness. Hesitation to curse what the author calls "slavish faith," willingness to tolerate some place for simple obedience to authority (p. 68), seem to leave this possibility open. In spite of subjectivity of treatment, there is manifest here that craving for objectivity in religious standards and belief which underlies the "agony"—or "crisis"—theologies of Kjerkegaard, Unamuno, or Barth. Signs like this seem drearily to portend a new technique of religious zealotry that can keep the Church undiscovered to many who would still be Christians. Or perhaps they justify good hopes. The variety and mutual inconsistency of the heretical suggestions with which the book teems almost seem to neutralize each other in the total effect, and a complete obsession by any one error is not clearly evident. And with all his rashness, the author has nothing of the hopeless self-complacency of Ralph Waldo Emerson in his similar self-contradictions. There are still traces of recognition of the law of identity.

W. T. M. GAMBLE.

Washington, D. C.

Jesus Christ: His Person, His Message, His Credentials. By LÉONCE DE GRANDMAISON, S. J. Three Vols. (New York: Sheed and Ward, Inc. 1934. Pp. ix, 322; ix, 384; x, 523. $3.50 per volume.)

There is no need here to describe the contents or to enumerate the merits of the late Father de Grandmaison's *Jesus Christ.* Since the appearance of the original French edition of 1928, it has been recognized as the outstanding Catholic scholarly treatment of Our Lord as an historical figure and of the evidence of every possible kind that can be brought into the critical discussion of His life and work on earth. It is a study, furthermore, as distinguished for its sound and many-sided scholarship as for the spirit of true Christian reverence and love with which it is permeated. An English translation was a necessity, owing to our lack of such a work in English, and on the whole the three translators have accomplished their task satisfactorily. There are some shortcomings, however, in the first volume especially which should be mentioned.

Without any explanation being offered in the Foreword, the valuable Introduction of the original (Vol. I, pp. vii-xxxv) has been entirely omitted in the English version. This Introduction, written by Jules Lebreton, sketches the scholarly career of Father de Grandmaison to his death in 1927 and shows how the present work with its elaborate appendices and betraying a somewhat apologetic tone was composed to answer the attacks of rationalistic comparative religionists and modernists upon the historicity and divinity of Jesus Christ, and upon the divine and unique elements in His doctrines.

The following passages selected from Volume I will be sufficient to indicate the weakness of the translation in places on the side of accuracy or idiom. Page 35, note 2: "all sound passages plainly Messianic"; the French reads "tous passages nettement messianiques." Page 72, note 2: "feeble reasons to the authenticity." This is hardly English for "feeble arguments against the authenticity." Page 73, line 4 ff.: "It is not a life of Christ; for that there is lacking the *recul.* the continuation (apart from its essential outlines), and above all the intention." The period after *recul* is a printer's mistake, but, apart from this error, the literal English rendering is pretty vague for the French "le recul manque, et la suite, en dehors des lignes essentielles, et surtout l'intention." Page 80, line 3: "chased from the Church." "Driven from the Church" would be better. Page 82, note 4: we speak of Pindar's "Olympian Odes," not of his "Olympics." Page 93, line 16: "brought the question on to the literary level." In the context this is a poor rendering of "firent descendre la question sur le terrain littéraire." Page 123, note 1: for "fo" (printer's mistake) read "follows." Page 157, note 1: "safest grammarians of our time." This literal rendering hardly conveys the force of the original, which is: "the most reliable linguistic specialists of our time." *Ibid*: "Eusebius of the CB." This is French idiom for "Eusebius in the CB." Page 205, lines 3-4: "But in other circles, of the first importance, the Jews especially." The word "Jews" is a wrong translation for "les Sémites" of the original. Page 239, lines 18-19: "This is no amorphous language, abandoned at hasard." The last words should read rather "abandoned to chance." Page 262, line 13 from end: "Leisure artisans." "Well-to-do artisans" would be a better translation here of the French "Artisans aisés."

The English translation appears in three conveniently sized volumes in place of the two rather bulky volumes of the French edition. It is more attractively printed and on better paper. Unfortunately, however, there are numerous misprints, due in part to carelessness in not correcting misprints in the French original. The English translation is well indexed. In addition to the general indices of the French original which appear at the end of Volume III, separate indices have been furnished to Volumes I and II.

MARTIN R. P. MCGUIRE.

Catholic University of America.

The Martyrdom of St. Peter and St. Paul. By ARTHUR STAPLETON BARNES. With foreword by Cardinal O'Connell. (Oxford University Press. 1932. Pp. xii, 184. $2.75.)

In this study Monsignor Barnes presents us with a new answer to the old question: What happened to the mortal remains of Sts. Peter and

Paul after their martyrdom under Nero? The traditional view of the question, based on the testimony of the Roman priest Caius (c. 200 A. D.), the "Hic habitasse" inscription of Pope Damasus, the "ibi jacuerunt corpora" of the *Liber Pontificalis*, the "ibi sunt sepulchra Apostolorum" of the Salzburg Itinerary, and the *Depositio Martyrum* of Philocalus, was that originally the bodies of the two Apostles were buried at the Vatican and on the Ostian Way respectively, but that in order to save them from desecration during the persecution of Valerian, they were, A. D. 258, removed to the cemetery which we now know as that of St. Sebastian on the Appian Way, or *ad catacumbas*, there to remain until they were re-translated to the basilicas which the Emperor Constantine raised in their honor over their first tombs.

This view Msgr. Barnes himself strongly maintained in a former and larger work, *St. Peter in Rome* (London, 1900, pp. 400). But now, thirty-three years after, and without referring to his former position, the noted writer rejects the whole theory as being "clearly based upon a fallacy"—a fallacy for the currency of which he charges the German Archaeological Institute of Rome. The reason which the Monsignor advances for his reversal of opinion, is the discovery of what he calls two "entirely new pieces of evidence, to-wit: 1. the discovery that the "Hic habitasse" inscription of Damasus must mean "here the Saints *lived*." and not "were *buried*"; and 2. the discovery that the date A. D. 258, descriptively indicated in the *Depositio Martyrum* by the note "Tusco et Basso Consulibus" is the error of a fifth-century copyist and has nothing to do with the re-translation of the Apostles' remains from the cemetery *ad catacumbas*. This he explains as follows. The list of days on which were commemorated the burial of the martyrs and the location of their bones—the *Depositio Martyrum*—was arranged in two parallel columns with a space between. In this space was added the chronological note "Tusco et Basso Consulibus"; but whoever made the later copy of the list destroyed the parallel arrangement and, at the same time, made the mistake of transferring to the left hand column the note which should have been left against the right hand entry. This wrong transference resulted in the erroneous reading: *III Kal. Jul. Petri in Catacumbas, et Pauli in Ostiense Tusco et Basso Cons., i. e.,* A. D. 258; whence all the confusion.

The net conclusion drawn from Msgr. Barnes' reinterpretations is that, just before their deaths, the two Apostles lived *ad catacumbas* on the Appian way; that immediately after their martyrdom the bodies were obtained from the executioners and taken back *ad catacumbas* for temporary burial; but that nineteen months afterwards, *i. e.*, c. A. D. 69, they were removed to the tombs which have ever since remained undisturbed: St. Peter to the Vatican, St. Paul to the Via Ostia. Such is substantially the main contention of the work under review.

May this reviewer be allowed to observe that the reasonings of the distinguished writer, paintaking and ingenious as they are, can scarcely be called "evidence" in the only sense in which we may use the term when dealing with historical research. They do indeed construe a new hypothesis which merits respect inasmuch as it does rest on grounds of probability and may stimulate further enquiry. Yet, even a good hypothesis is too soft a ground on which to stand with an assurance as positive as that with which Msgr. Barnes proposes his theory and rejects all others. At the present stage of the study and until stronger arguments than those brought forward by the Monsignor are furnished, the older hypothesis that the Apostles' remains were transferred in A. D. 258 to the Appian Way and thereafter to their permanent resting places, has a better claim to a hearing, since it is supported by documents all of which imply a translation and which are best understood on that basis.

Demetrius Zema, S. J.

Fordham University.

The Cambridge Ancient History. Edited by S. A. Cook, F. E. Adcock, M. P. Charlesworth. Volume IX: *The Roman Republic, 133-44 B. C.,* 1932, pp. xxxi, 1021; Vol. X: *The Augustan Empire, 44 B. C.-A. D. 70,* 1934, pp. xxxii, 1057; *Volume of Plates IV,* prepared by C. T. Seltman, 1934, pp. xiv, 210. (New York: The Macmillan Company; Cambridge, Eng.: at the University Press.)

The volumes of the *Cambridge Ancient History* that have already appeared have established its reputation as being the most authoritative general work covering the ancient history of the Near East and of Greece and Rome. Like the *Cambridge Modern History* and the *Cambridge Medieval History* it is a cooperative work on the grand scale. In these days of specialization and the necessity of specialization in the face of the multiplication of the fields of research and of the ever-increasing mass of knowledge within each field, obvious advantages are to be gained by parcelling out the historical treatment of a given epoch among specialists in this or that period or phase of Ancient History. The great historian Eduard Meyer, who died a few years ago, was undoubtedly the last scholar to attempt to control first hand the whole field of Ancient History, and towards the end of his life even he was forced to realize that such control on the part of one individual was no longer possible. Yet cooperative works on the scale of the Cambridge Histories of their very nature run the risk of lacking the organic unity which characterizes the historical productions of an individual author. Thus the chapters of each volume in the Cambridge Histories constitute a number of authoritative essays on the period dealt with rather than a unified and organic whole. In spite of the best efforts of the editors there are gaps here and there, and the proper emphasis on men and events is not always maintained when scholars are concentrating on the one phase of history which is the subject of the chapter that they have been asked to write. The impression that one has before him separate essays rather than chapters of an organic work is only strengthened by the general lack of adequate footnotes. Elaborate bibliographies are added at the end of each volume, yet these bibliographies, generally reliable and valuable as they are, have but the loosest connections with the main exposition. I have often thought that some measure of unity could be given each volume, if the generalizing remarks in its Preface were expanded into an introductory, or better, a concluding chapter. The shortcomings that seem to be inevitably connected with large cooperative undertakings in history should not, however, make one blind to the solid merits and great scientific importance of the Cambridge Histories, and of the *Cambridge Ancient* in particular, which in the high level of its scholarship, in its comprehensive treatment not only of political but also of cultural history in all phases, in its bibliographies, chronological tables, etc., is superior to the *Cambridge Modern* and *Cambridge Medieval.*

The two volumes under review are among the best in the *Cambridge Ancient History* to date, Volume X, especially, leaving little to be desired in respect to internal unity and coherence. They comprise a detailed and critical exposition of the history of the Mediterranean World from the Gracchi to the accession of Vespasian, one of the most important ages in universal history and one for which the ancient source material is unusually copious. To enter into detailed criticisms and discussions—on minor points—of the contents of these two massive books is not possible here. It will be worthwhile, however, to call attention to certain chapters of special merit and to indicate a few defects which I have noted.

The best chapters in Volume IX are in my opinion V, IX, XIV, XVI-XVII, XIX-XXI. In his portion of Ch. V, Professor Rostovtzeff describes with his usual comprehensiveness and insight the history of Pontus and the use of the Mithridatid dynasty, a history which we have always been too prone to see through Roman eyes. Professor Bevan in Ch. IX gives us a very good account of the Jews during the period covered by this volume. While he exaggerates the influence of Persia on Jewish beliefs, a subject splendidly handled by M. J. Lagrange (*Le Judaisme avant Jésus-Christ,* Paris, 1931), his exposition is free from the extreme rationalistic views which one meets in the treatment of Jewish history in the earlier volumes of the *C. A. H.* In Ch. XIV, Professor Tarn furnishes a penetrating and well-written history of Parthia from the foundation of the kingdom to the death of Crassus. The civil war and in particular the dictatorship of Caesar are exceptionally well handled by Professor

Adcock in Chs. XVI-XVII. An excellent picture of Ciceronian society is given in Ch. XIX by Professor J. Wight Duff. As Ch. XX, Mrs. Strong has written a very clear and discerning account of Roman art under the Republic. Professor Zulueta in Ch. XXI has succeeded admirably in his difficult task of writing a short but comprehensive and reliable history of Roman law in the Republican period. One of the most disappointing chapters in Volume IX, on the other hand, is XVIII, *Literature in the Age of Cicero,* by Professor E. E. Sykes. The author simply has not risen to his great theme. It is a pity that this chapter was not entrusted to the competent hand of J. Wight Duff. Another defect is the absence of a chapter on religion and philosophy during the period covered. In the Preface it is stated that the religious movements at the close of the Republic are to be dealt with in Volume X, but the chapter on religion in the latter devotes little space to religious history before Octavian, and the chapter (XIV) on religion and philosophy in Volume VIII does not go beyond Panaetius. Hence such an important figure as Possidonius nowhere receives the formal attention that should have been accorded him.

Volume X is unquestionably the best comprehensive treatment to date of the foundation and development of the Principate to the accession of Vespasian. As noted above, it shows greater unity than previous volumes, and almost all chapters handle their themes admirably. In Chs. II-IV, which are concerned with the triumvirs and the conflict between Antony and Octavian, special praise must be given to the sections written by Professor Tarn. His estimate of Cleopatra reveals the same keen insight which distinguishes the best pages in his portrayal of Alexander the Great in Volume VI. Professor Tarn's historical writing as a whole should teach young scholars a most important lesson, namely, that scientific history can and ought to be written in a clear and attractive style. Among other chapters that are outstanding, I might mention V-VI, on the constitution of the Principate, by Sir H. S. Jones; XV, on religious developments from the close of the Republic to the death of Nero, by Professor Nock; XVII, on the art of the Augustan Age, by Mrs. Strong; XVIII, on the achievement of Augustus, by Professor Adcock; and XXIII, on the Northern frontiers from Tiberius to Nero, by Messrs. Syme and Collingwood. Mr. Glover's chapter (XVI) on the literature of the Augustan Age is on the whole good, but the same can not be said of his bibliography on pp. 954 ff. From the general works on Latin Literature, Schanz-Hosius is missing entirely, and Teuffel is cited only in Warr's English translation of one of the early editions. This bibliography on Latin Literature, however, is the only bibliography in the two volumes in which I have noted serious gaps. The history of Christianity, beyond a brief treatment of the Neronian Persecution, is reserved for Volume XI. Although nothing is said about the matter in the Preface of Volume X, it is to be hoped that Volume XI will contain also a chapter on Greek literature, as this subject receives almost no formal treatment in the two volumes under review.

Volumes IX and X, in addition to elaborate bibliographies, are furnished with appendices on the sources, fairly good maps, and excellent chronological tables and indices. The *Volume of Plates IV* accompanying Vols. IX-X maintains the same high standard set by its predecessors.

MARTIN R. P. MCGUIRE.

Catholic University of America.

Women and the Catholic Church Yesterday and To-day. By OLGA HARTLEY. (London: Burns Oates and Washbourne, Ltd. 1935. Pp. 247. 5/.)

This little volume will prove interesting and irritating to its readers—interesting for its colorful and amusing details, irritating for its lack of unity and emphasis. In eight brief chapters, it covers the patristic and monastic ages, and the social, economic, and to some extent the intellectual elements in the culture of the late middle ages, the Renaissance and the Reformation. It meets no attacks, and it plans no plans. The last four chapters contrast the position of women in Protestant England with that of their Catholic sisters in continental Europe, to the advantage of the latter.

Uneven texture of the writing is the chief difficulty of the author. As she admits, she has undertaken to collect "notes" on the status of women in the Church, and to weave them together to defend the Church against the "charge of subjecting women." The weaving is so loosely done that the thread and pattern are lost at times. The relatively long discussion of English conditions throws that of other countries out of balance, and leaves the impression of distorted proportions; the total effect is therefore unconvincing. Those who think the charge absurd or too uninformed to merit answer will probably consider the defense unnecessary; but there are many, even within the fold, who could profit by reading the book and reflecting on it. Its chief merit is its re-statement of values the modern world tends to overlook, or fails to recognize—values which will probably remain forever undecipherable to those who measure woman's achievement in terms of industrial rank and salary. Among these values are the early patristic teaching of the moral and spiritual equality of women and men, the social and economic cooperation of women and men in countries of Catholic culture—the moral significance of woman's share in the growth of civilization via the home and the family. Catholics may be pardoned for recalling even such familiar services when they are so frequently forgotten or neglected—but it merits doing effectively.

ELIZABETH M. LYNSKEY.

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L'ancienne Liturgie romaine: Le Rite lyonnais. By Dom DENYS BUENNER, O. S. B. (Paris: Emmanuel Vitte. 1934. Pp. 345.)

The aim of the author is two-fold: to retrace the rite of the Diocese of Lyon and to show how it was maintained throughout the centuries. He first presents all legendary stories which have gathered around this rite and which tended to assign to it an Oriental origin. Then he offers his well-grounded historical facts to sustain a Roman and Gregorian origin. Leidrade, a Bavarian monk, was chosen by Charlemagne to take part in the school of the palace. Soon, he became very friendly with Alcuin who calls him: "Carissimus filius noster," and probably due to this friendship in 797 he was chosen to fill the vacant See of Lyon. Upon entering his episcopal duties, he immediately set out to reform the liturgy according to the Roman rite which he had seen at Aix-la-Chapelle. He says so himself in the most emphatic words: *Ita in Lugdunensi ecclesia instauratus est ordo psallendi, ut juxta vires nostras secundum ritum sacri palatii omni ex parte agi videatur quidquid ad divinum persolvendum officium ordo exposcit* (p. 55). In this he was more or less following Charlemagne's orders; hence, when he applied to the emperor for a *scholae cantorum* and a *scholae lectorum* in order to train his *clericos officiales,* his wish was readily granted. The official texts were then set up under Charlemagne's very eye and thus the foundation was laid. Amalaire, the successor of Leidrade, cared very little for his predecessor's view; Charlemagne being dead there was no one to see to it that the Roman rite be kept. However, due to political reasons he was forced to resign and Agobard, formerly associated with Leidrade, took the See. He restored the liturgy, *the scholae cantorum* and the *scholae lectorum.* From then on, Lyon will use this rite exclusively, except for minor changes, and it will keep it with extreme jealousy. The author shows its development throughout the centuries under various bishops, and how it was restored after the French Revolution so that today Lyon is the only diocese which uses the old Romano-Gregorian liturgy.

The second part of the book considers the rite proper. Again, basing all his statements on historical evidence, Dom Buenner points out the "cadre" in the course of the centuries, and the liturgical books. In order to make this second part as clear as possible he presents 39 *planches hors texte,* which Marduel had drawn from memory after the French Revolution.

This volume is extremely interesting as it brings out clearly the formation of a particular liturgy, so little known, and so little understood, and which after all is nothing else but the survival of some of the old rites used at the time of Charlemagne.

LEON BAISIER.

The Catholic University of America.

A History of the Catholic Church. By Rev. FERNAND MOURRET, S. S. Translated by the Rev. Newton Thompson, S. T. D. Vol. II. (St. Louis: B. Herder Book Co. 1935. Pp. xx, 700. $4.00.)

Father Mourret's History of the Catholic Church is so well-known and appreciated both in Europe and America that it needs no further recommendation. We could only wish that the publication of the English translation would proceed more rapidly in the interests of those who have no reading knowledge of French.

The present volume covers the fourth and fifth centuries of our era, which the author calls the period of the Church Fathers. It is divided into three parts: I. From 313 to 379: The End of Paganism; II. From 379 to 395: Catholicism the State Religion; III. From 395 to 476: The Church Freed from the Empire. It is hard to see why Part III should bear the title, *The Church Freed from the Empire,* because this is true, and that only to a certain extent, of the Western Church, whereas in the East Caesaro-Papism was tightening its stranglehold on the Church during this period.

When reviewing the first volume of Mourret's work in this place, we remarked that the author was at his best when analyzing the writings of the Apostolic Fathers and their successors. This is true also of the present volume. All the great Fathers and Doctors of the Church: Athanasius, Hilary, the Cappadocians, Chrysostom, Ambrose, Jerome, Augustine, Cyril of Jerusalem, Cyril of Alexandria, Leo the Great, pass in review. Their works are appraised doctrinally and morally, and selected passages are presented in excellent English translation. There is only one drawback—if it can be called a drawback. Following in his narrative of events and movements a strictly chronological order, the author is obliged to scatter notices of the lives and writings of the Fathers over many widely separated pages. The very complete index (614-700) to some extent helps the reader over this difficulty. But even this index will not assist him in discovering whether Vincent of Lerins and John Cassian were Semi-Pelagians or not; the fact is merely obscurely hinted at on p. 543, whilst not a word is said about it on pp. 530 and 541 where these two writers are treated, as we might say, *ex professo.*

Every student of Church history will be thankful to the author for the very thorough and clear account of Arianism, its rise and progress, its condemnation at Nicaea, the Arian triumph and its final defeat (pp. 3-345), and for the illuminating pages (418-479) devoted to Christian life and worship in the fourth and fifth centuries. Other phases of this period are not so adequately treated. Thus when we consider the far-reaching influence of Celtic Christianity during the early Middle Ages, it is irritating, to say the least, that only twenty-one lines (pp. 504 f.)

are allowed to St. Patrick and his apostolate in Ireland—and even these few lines contain not a few inaccuracies.

The bibliography (pp. 613-628) lists only the works, sources and literature, referred to by the author in the text. It should have been supplemented by the translator with references to the more important works published in more recent times.

John Laux.

Covington, Ky.

A History of the Catholic Church for the use of Colleges, Seminaries, and Universities. By Dom Charles Poulet, Benedictine Monk of the Congregation of Solesmes. Authorized Translation and Adaptation from the fourth French Edition by the Rev. Sidney A. Raemers, M.A., Ph. D. Volume II: *The Modern Period*; *Contemporary Church History.* (St. Louis: B. Herder Book Company. 1935. Pp. xxi, 735. $5.00.)

The first volume of this important work was treated in the April number (1935) of this Review. The second volume begins with the Protestant Reformation and takes us down to the end of the year 1934. It is divided into five parts dealing respectively with (1) the Reformation, Protestant and Catholic (1517-1559); (2) the Wars of Religion (1559-1648); (3) the Seventeenth and Eighteenth Centuries; (4) the Nineteenth Century; (5) Contemporary Church History, covering the pontificates of Pius X, Benedict XV and Pius XI up to date.

In the first two parts it treats of the Protestant revolt in Germany, Switzerland, France, England and other European countries, alludes to its various fortunes and divisions in other sections of the work, with a brief account of the Pietistic Movement, the origin of the Quakers, and of the " Methodist Reaction " to Deism, the Swedenborgians and the Mormons, but fails to inform us of other minor sects. We are told at length of the Anabaptists, but find no account of the Baptists who with the Methodists form the strength of Protestantism in America. Nor is there any mention of Christian Science and other less important, though quite actual and active sects. To say that Methodism to-day numbers two million members in America (p. 323), is to fall far short of the mark. Nor does it impress the reader with the sense of painstaking historical accuracy when he reads (p. 128) that under Elizabeth " a large group of Catholics—120,000 to be exact—remained firmly attached to their faith."

Next in importance to the Protestant upheaval is that of the French Revolution. The author's study of the causes of either, not unfairly, weighs heavily on the contemporary and long-standing ecclesiastical abuses as contributory causes to the origin of, and the direction taken by, these movements. Were these abuses cause or occasion? Or perchance effect of more secret and subtle forces of which both they and the so-called reform as well as its widespread success were the fruition? Vain speculations for some; yet even the historian may be pardoned if at the turning points of history he plunges into the forbidden field of "futurabilia," musing on what might have happened if things had been what they were not: if, for instance, the French episcopate had been less subservient to king and country, and more obedient to Christ and his Vicar and to their own pastoral office; or what would have been the fate of Protestantism in Germany if, as the author quaintly puts it, Richelieu "for political reasons" had not been "*constrained* more and more to uphold the Reformers against Austria." Party interest before religious loyalty is no uncommon fault in history, as our present Pope well understood when he wrote (p. 666): "In no instance are Catholics permitted to affiliate themselves with persons who put party interest before religion and make the latter subservient to the former."

Among the internal dissensions that agitated the Church and issued at times either in schism or heresy, the reader will find good accounts of Gallicanism in its various guises, Baianism and Jansenism, Quietism, Liberalism, Traditionalism and Modernism, not forgetting either Americanism which the author defines "as a practical form of Modernism." Not least among the many excellencies of this work is the account of the intellectual and spiritual life of the Church, of its chief theological, Scriptural and devotional writers, of Christian art in architecture, sculpture and painting and music, and of its social program, though the account is necessarily fragmentary. Less satisfactory is the history of the Catholic missions both in what it gives and in what it omits (p. 556 read Wallis instead of Walis, Futuna instead of Futuma, etc.). Perhaps nowhere else do we regret so much the too narrow scope of the bibliography at the end of the chapters, in which references to English and American books and reviews are scant and incomplete. Schmidlin's *Catholic Mission History* (Techny, 1933) should not only find a place there, but should occupy the most prominent place.

Among so much that is praiseworthy in a work of this size and scope it would be ridiculous not to expect some defects. Of typographical errors there are almost none: the work is creditable to printer and publisher alike. Actual historical inaccuracies, due to either author, translator or printers' devil, are relatively few, apart from the varying use in the form of proper names (*e. g.*, Duke of Alva on p. 121 is Duke of Alba on p. 123; Emmerick on p. 258 should be Emmerich; on p. 214 the Jesuit Father Signori is Father Segneri, etc.). Two more serious errors of history have fallen under my notice: on p. 75 seventh century stands for seventeenth century, and on pp. 133, 136 and in the index we read of the fifty-two (instead of forty-two) articles of religion of the Anglican Church. On page 107 "the Guises were about to strike *at the head of* the Protestant party" means, of course, the opposite of what the expression "at the head of" generally does mean. This last sentence illustrates one of the difficulties encountered in translations. Though the translator has done his work remarkably well, he (or the author) slips up in translating conciliar or papal enactments or condemnations. Many of these doctrinal statements are so obscure that only recourse to the original clears them up; others are positively inaccurate (cf. prop. 3 on p. 197, prop. 55 on p. 199 among many others). Most of these, fortunately, are not in the text itself, but in the appended documents. The greatest defect I find in the account of the teaching of the Council of Trent (p. 91). Placed between quotes is a condensed summary of the Council's teaching concerning Sacred Scripture and Tradition. Now the Council does not say, as the author does, that the Vulgate is "the *only* normal and authentic text"; the footnote on p. 92 anent the Bl. Virgin is historically wrong when referred back to the statement in the text; nor did the Council declare marriages entered into by *clerics* to be null and void, but speaks of clerics in sacred orders. And what may the ordinary reader understand by this statement on p. 93: "the Church could not invalidate marriage *invito patre*"?

This detailed criticism is intended, not to detract from, but to call attention to, the real value of this work, which may be fully recommended to all those who desire a very readable and, on the whole, very good account of that long history of the Church which joins together antiquity with our own times. The reviewer has read every word of the text and has never found it dull. It is his very high regard for its intrinsic worth that emboldens him to suggest to the publishers not to wait for a second edition, but to add to it in its present form a brief list of corrigenda.

A. BELLWALD, S. M.

Marist College, Washington, D. C.

By Light, Light—the Mystic Gospel of Hellenistic Judaism. By Dr. EDWIN R. GOODENOUGH. (New Haven: Yale University Press. 1935. Pp. 456. $5.00.)

This is a book of solid scholarship. Well documented, the entire field of Hellenistic Jewish literature has been traversed with wise discrimination by Dr. Edwin R. Goodenough of Yale, and every bit of evidence adduced to sustain the theory of the development of a phase of Judaism into the majesty and mystery of an allegorical religion side by side with a Normative and Pharisaic form of it. The author indicates the direct line of descent from this type of Judaism as a mystic religion into its absorption by nascent Christianity.

Rationalism failed to satisfy a large section of the Jewish population of Alexandria, Egypt. Out of the Greek civilization there came the "tendency to look for hope and salvation in a divine Mystery, made vivid by initiation and sacraments as the gate-way to a larger life." With the breakdown of the Greek classic world, the Jews of Alexandria entered into the mystic amalgam where they became acquainted with new symbolism, new ideas, new vocabulary and a new syncretism. Legalists and allegorists found in the same Law the heart of Judaism, but each group interpreted the Law either from a literal or a symbolic point of view. Philo, the successor of two centuries of mystic teaching in Israel, entered heartily into the new philosophy and symbolism. Out of this mystery, salvation became the object and the ladder by which man was to rise to incorruption and immortality.

Arthur Cushman McGiffert, in his *History of Christian Thought,* shows how the mystery religion at Antioch differed from the pagan mystery religions in its ethical emphasis; this ethical emphasis was the direct heritage from Judaism, and thus fitted itself into young Christianity. Throughout the East, and along the Mediterranean Litoral, religion in its many forms and phases had become a mystery.

Philo expresses this mystery in Judaism as follows:

> It has been revealed to men by God through Moses in that secret and most holy symbol of the Jewish religion, the ARK OF THE COVENANT. The symbols of the Ark represent the seven great manifestations of God; the box is the world of form; the tables of the Law within the box are the Power of Law; the Mercy seat is the Power of Mercy; the two Cherubins are the two higher Powers, the Creative and the Royal Powers; the voice which came to Moses is the Logos, while the One who is present and utters the voice is To' Ov. This is the inner secret of Judaism, the symbolic revelation of the true nature of God.

The author drawing a distinction between Philo and Josephus on their respective attitudes towards the Second Commandment says that in Philo's day there was a greater tolerance allowed for pictorial representation, which in Josephus' day and world was insistently prohibited. The discovery in Dura of a synagogue filled with great frescoes forces us to conclude that the Judaism of Dura had many elements in it that Normative Judaism would have repudiated, at least in the time of Josephus (p. 258). The Dura type of Judaism grew upon a tradition that regarded pictures differently from the Palestinian. So the author adds: "Was the Mystery so organized in Hellenistic Judaism that it might have produced such an Iconography as that of Dura?"

Throughout his elaborate discussion our author fails to show where the ideas of Philo and those of the Palestine Rabbis originate. "Where there is a resemblance in Halachic interpretation, Philo is the borrower; whereas the Haggadic parallels emanate from the Rabbis of Palestine. Abelson points very clearly to a mysticism of the Logos idea with its affinities in the Haggada. How to bridge the chasm between God and the world, how it was possible for God, the most Holy, to come into contact with imperfect Man, is often a recurrent subject of speculation in the Talmud and Midrash." The break between the Palestine and Alexandrian schools did not show itself until after Philo's death. However, the catholicity of Judaism in the East and in the West showed a unity of development. While the development was more on national and legal lines in Judea and more philosophic in Alexandria, yet a noble spiritual tie unites both lands; both are children of one family.

Thus while Philo may have been considered a failure from the point of view of Palestinian Rabbis, today, however, the blending of the two schools of Egypt and Palestine is becoming appreciated, and Philo is receiving his just merits for his positive presentation of Judaism as the spiritual significance of our faith. "Part of his message was for his own generation, but with the passing of Hellenistic culture and with the loss of its attractiveness, the universal aspects of his message have grown into prominence, and it is very pertinent and significant for every generation of Jews which enjoys social and intellectual emancipation in a modern foreign culture" (p. 257).

RABBI ABRAM SIMON.

Washington, D. C.

Studies in Church Life in England under Edward III. By K. L. WOOD-LEGH. (Cambridge: At the University Press; New York: The Macmillan Co. 1934. Pp. x, 181. $3.75.)

In this small volume we have another addition to the investigations into the medieval Church life of England edited by Professor Coulton under the title of *Cambridge Studies in Medieval Life and Thought*. The present work, based upon a thesis done by the author under the direction of Professor Coulton, consists of five essays on the following subjects: Royal Administration of Religious Houses; Royal Visitations of Hospitals and Free Chapels; Alienations in Mortmain; Chantries; and Appropriation of Parish Churches. Dr. Wood-Legh rounds off the book with a short conclusion in which there are presented three topics upon which the evidence adduced in the foregoing essays seems to warrant drawing certain conclusions: the Position of the Church in Public Opinion; the Black Death; and the Church and State.

Dr. Wood-Legh's study is based chiefly upon the materials garnered from the Calendar of the Patent Rolls which, as the author remarks, "of all the chancery enrolments appeared to be the richest source of ecclesiastical items" (p. ix). The author's method is an admirable one. At every step the reader is impressed by the scholarly restraint with which the inferences and conclusions are drawn from the evidence. Dr. Wood-Legh is exceedingly cautious in endeavoring to present only such interpretations as the materials at hand would seem to justify. The printer has performed his work well, the reviewer having noted no errors in printing. The book is furnished with an adequate index and a bibliography which consists chiefly in items of printed original sources such as the official records of the state, episcopal registers, municipal and local records, chronicles, etc. Doubtless Professor Lunt's two-volume work on papal finance in this period appeared too late to be included among the modern works.

JOHN TRACY ELLIS.

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The Emperor Charles IV. By BEDE JARRETT, O. P., M. A. (New York: Sheed and Ward, Inc. 1935. Pp. xxi, 247. $3.00.)

This biography was left at his death in completely revised form by the eminent English Dominican historian, Bede Jarrett. It is a fresh and stimulating interpretation of a much misunderstood fourteenth-century Holy Roman Emperor. Accepting the title "Priests' Emperor," though not in its customary disparaging sense, Father Jarrett shows Charles IV as at once a devout, well-instructed Catholic, and a realistic statesman who "had the intelligence to see from the first how necessary it was to have papal support" (p. 120). A firm believer in the superiority of peaceful diplomacy over force, he provided by the Golden Bull (1356) the only practical solution of the imperial problem, a non-national, federal organization. Thus contrary to the opinion of German nationalist critics who prefer his more truculent predecessors, "he forestalled Bismarck without the blood and iron. By peace and proclamation he created a new German world" (p. 236).

Since Charles IV was also king of Bohemia, a chapter is devoted to his particular solicitude for that ancient Czech state. "He was the guardian of the empire, but of Bohemia he was both the father and the son" (p. 94). Here Father Jarrett finds many resemblances to St. Louis of France, both in his capacity as ruler and in his unusual personal piety.

Though this biography, despite the absence of documentation, gives evidence of a thorough knowledge of the sources, its principal value is interpretive. Too much detail occasionally obscures the narrative.

Chapter II, a translation of Charles's own account of his early life, might better have had more explanatory comment. But these are minor faults. This keen analysis of a fourteenth-century emperor and his times merits the careful attention of everyone interested in the later Middle Ages.

The volume includes a biographical note on the author by Ernest Barker, M. A., Litt. D., a professor of Father Jarrett's at Oxford, an historical foreword by Douglas Woodruff, two illustrations, map and index.

MARSHALL W. BALDWIN.

New York University

A Modern History of Europe, 1046-1918. Edited by HAMPDEN JACKSON. (New York: Harper and Brothers. 1935. Pp. 1236. $3.00.)

This book is divided into four entirely distinct parts; and one feels that the publishers might be well advised to separate them without delay. And especially if any of them are to be useful to Catholics. For not only do the parts vary considerably in general quality, but Catholics will be greatly attracted by one and as greatly repelled by another of them. The fact that the book is obviously designed for the casual reader or for the instruction of the young makes it the more impossible that it should be recommended in its entirety. Mr. Oliver Welch's *The Middle Ages, 1046-1494,* is attractive in every way. It is written imaginatively and charmingly; yet school teachers will find that it possesses the still more essential virtues of a textbook, in being comprehensible to those who know little or nothing of the period, and in throwing emphasis on the essentials. The cultural side is particularly stressed. And no one save a Catholic (which the author is) or a very exceptional Protestant could so well understand the great mission of the mediaeval Church, the difficulties which it faced, and the full measure of its accomplishment. The principal drawback to this section is that Mr. Welch gives only a brief and rather casual treatment of the Renaissance. But when one comes to Mr. P. C. Gordon Walker's *The Sixteenth and Seventeenth Centuries,* one is decidedly disappointed and occasionally shocked. It is not so much that some of the charm of presentation and of style depart, leaving a product drier, more allusive and less satisfactory for the cultural aspects than it should have been. But one notes a frequent lack of understanding, especially of the Church. In fact, some of Mr. Walker's statements concerning it (*e. g.,* on p. 335) could never command Catholic assent; while his misconception of certain of its teachings is almost incredible. "Towards the end of the fifteenth century the cult of the Immaculate Conception became suddenly popular. This was the worship of Anna, the mother of the Virgin Mary . . ." (p. 413). It is only fair to say that this is by far the worst statement. With Mr. H. E. Howard's *The Eighteenth Century and the Revolution* the book picks up again. It flows along if anything with more ease, more sparkle, more comprehensiveness and more insight than in Mr. Welch's very admirable chapters. One whose mind is on religion bent may wish that the religious aspects had been of more interest to Mr. Howard; but he is unlikely to complain of what treatment they do receive. Indeed, criticism of this section would come almost entirely from differences in points of view, or on some matters of detail. Unfortunately the same cannot be said of Mr. C. J. Pennethorne Hughes's *The Nineteenth Century and the World War.* At its best it is little more than a recital of familiar facts; and it seldom remains at its best for more than a short time. Apparently Mr. Hughes believes that nationalism has always been of just one brand; that romanticism "swept all the art mediums of the Continent" without having any relation to religion; that the balance of power (in the days of Castlereagh) meant only "the strongest dog getting the biggest bone"; and that Russia had only the vaguest and most indirect connection with the origins of the World War. What strange bedfellows these four parts are!

H. C. F. Bell.

Wesleyan University.

The Renaissance and the Reformation. By Henry S. Lucas, Professor of European History, University of Washington. (New York: Harper and Brothers. 1934. Pp. xviii, 765. $4.00.)

To treat adequately and satisfactorily the period of European history embraced in this volume demands, in addition to content knowledge, a clear understanding of relative values and involved issues, a keen sense of appreciation and interpretation, a willingness to face facts squarely, weigh them dispassionately, and present them clearly and candidly. The present reviewer is not in the habit of praising and recommending a book that he thinks does not deserve it. His readers may, therefore, rest assured that he is speaking from conviction when he declares the present volume worthy of high praise and commendation because it evinces in its author the aforementioned qualities of sound historical scholarship.

Professor Lucas, to quote his own words, undertakes to relate "the achievements of the Renaissance and the issues of the Reformation" with particular emphasis on the "psychological factors" of the two movements. Closely as this period of European history is interwoven with both the history and the doctrine of the Catholic Church, there is nothing in this volume by a non-Catholic historian that could be reasonably objected to by a Catholic historian. The name of the "most helpful friend" to whom the author refers in the Foreword is not revealed, though one is inclined to think it was a Catholic priest and theologian who kept the author "from stumbling where theological and other dangers were greatest" (p. xviii). The rare element of sound scholarship herein manifested ensures the high character and lasting value of the volume and makes it deserving of wide circulation in our Catholic colleges and seminaries. In fact, not being a dry-as-dust textbook, it ought to find a place on the library shelves of literary clubs and social circles where topics embraced in this period of European history are frequently the subject of conversation and discussion.

In Book I, entitled "The Renaissance," after explaining what the term renaissance connotes, the author treats in six parts "The New Secularism," "Crises in Church and Religious Life," "Decline of Medieval Culture," "The Early Renaissance," "The High Renaissance," and "Expansion of the Renaissance." In Book II, entitled "The Reformation," after defining the meaning of the term, the author deals in four parts with "The Beginnings of Protestantism," "The Spread of Protestantism," "The Calvinist Revolt," and "Catholic Reform." The genealogical charts (pp. 704-720) will be found very helpful; while the selected literature (pp. 721-747), including Catholic as well as non-Catholic works, will prove extremely serviceable for further reading and study.

There are some statements in this volume that the present reviewer believes are worthy of special mention. The Spanish Inquisition is correctly said to have been "a political institution" (pp. 41, 667). In appraising its scope and method one should bear in mind that ". . . the Middle Ages as well as early modern times were not noted for their liberal sentiments in the matter of heresy" and that "religion bound every human relationship" (p. 56). On the question of "clerical corruption" in the Middle Ages, Professor Lucas reminds us "that many of the clergy regarded their office purely from a practical bread-and-butter point of view" (p. 148), and he warns us "against sweeping generalizations, for there was a vast body of pure and devoted priests" at this time "who sacrificed their lives in the service of the church" (p. 149). He has no patience with the Humanists and the philosophers of the eighteenth century who decried the Middle Ages as "an empty void, a dreary waste which could profitably be ignored" (p. 194). "Today we know," he contends, "that this brilliant culture [of the Renaissance] was the fulfilment of the mediaeval promise and not a return to classical antiquity" (p. 195, also pp. 208-209). When speaking of Cesare Borgia and his return to the lay state, the author is careful to point out in parenthesis that "He was a subdeacon, not a priest" (p. 293). As to the term "Reformation," the author correctly notes that "the term *Protestant Revolt* . . . is more accurate"; and at the same time discards "the old and awkward phrase *Counter-Reformation*" for the more accurate term

Catholic Reform, correctly contending "that the reform of Catholicism sprang from native Catholic strength and to a minor extent only from a reaction initiated by the Protestant revolt" (p. 419, note). The so-called Counter-Reformation was certainly in progress before the Council of Trent convened — unofficial, perhaps, and largely ineffective, but decidedly active and courageous. In this connection Professor Lucas might have given more specific attention in the chapter on "The Anglican Revolt" (pp. 542 ff.) to the heroic efforts of the Franciscans at the time of Henry VIII, as related in the present reviewer's *Franciscans and the Protestant Revolution in England* (Chicago, 1921). As to the so-called "old Orders" on the continent, again the Franciscans in particular, their courageous stand against the "reformers" and their heroic efforts to save Europe from heresy and schism might well be added to the list of conditions (p. 622) to which the author says the Catholic Reform was due. What is stated concerning the rise of the so-called Capuchin reform is essentially correct (p. 635). The action of Leo X in 1517 made a reform within the body of the Observants superfluous; nor, humanly speaking, would the apostacy of Matteo de Bascio have gotten anywhere, if Clement had immediately enforced the existing law and not listened later on to his niece, the Duchess of Camirino. The original purpose of St. Ignatius in founding his Order is correctly stated to have been to "go to the Holy Land and work for the conversion of infidels" (p. 640). In other words, foreign mission work and not school work was the original purpose of the Jesuit Order. Equally noteworthy is the author's statement "that religion was not necessarily the primary cause of the Dutch revolt" (685, note) against Catholic Spain in the 80's of the sixteenth century. In the "Epilogue" (pp. 691-703) the author summarizes the "significant events and triumphs" of the Renaissance and the Reformation and "the historical import of these periods." If history were always written as impartially and as carefully as Professor Lucas wrote this volume on *The Renaissance and the Reformation,* needless confusion and misunderstanding would be dispelled and the cause of history served in real and lasting fashion.

FRANCIS BORGIA STECK, O. F. M.

The Catholic University of America.

Milton. By HILAIRE BELLOC. (Philadelphia: J. B. Lippincott Company. 1935. Pp. 313. $4.00.)

In this book Mr. Belloc has given us another of those biographical studies by which he has sought to illumine the history of modern England. Chronologically it fits in between his *Cranmer* and his *James II,* and readers familiar with those volumes will recognize in the study of Milton an essential identity of method. The character is sharply outlined against a background often re-interpreted in a manner quite intelligible to Catholics but apt to provide many a jolt to persons brought up in the Protestant tradition of "Good Queen Bess" and "the Glorious Revolution." That the parliamentary opposition to the Stuarts was not entirely a noble assertion of the rights of freeborn Englishmen and that the Hanoverian dynasty was not a popular institution in any reasonable acceptation of the adjective, are theses with which only the benighted bigot will quarrel, for Mr. Belloc is on firm ground when proposing them, as he has never hesitated to do. In addition, the present work contains samples of those flashes of insight, such as the passage (p. 111) about "the modern welter of obscenity," which are difficult if not impossible for anyone not imbued with a thoroughly Catholic outlook on life.

Adhering to his custom Mr. Belloc omits references to authorities. His study is therefore to be taken as a subjective appreciation addressed to those already acquainted with the sources. Readers of that type will not be disappointed, as they were with Mr. Chesterton's unfortunate attempts in the field of literary history and criticism in connection with Chaucer and Browning. Though Mr. Belloc eschews the trappings of scholarship he is a scholar, and his departure from the current views is not motived by anything short of honest conviction based on study. And in at least one passage his originality is amply justified and will be welcomed by lovers of Milton. On pp. 167-169 he attempts by a revised chronology to solve that problem which for generations has vexed the literary world, *viz.*, how Milton could have been composing a defence of divorce at the very time when he was entering upon his first marriage. Mr. Belloc's conjectures on this matter are entirely reasonable, and since they involve practically nothing beyond rejecting some dates furnished by the inaccurate Phillips their acceptance is easy.

In these days of declining admiration for Milton's prose (which, by the way, he himself called "writing with my left hand") no one will be shocked by the strictures here passed on it. Possibly Milton himself would admit at least a few of them. Some readers may, however, take exception to what is said of the sonnets, though this reviwer would not be of their number. Mr. Belloc is courageous in maintaining that Milton departed from the true sonnet form (*sc.* the Petrarcan) not because he consciously sought a new mode of expression but because he did not grasp one of the basic and essential features of that form, *viz.*, the definite "turn" at the beginning of the ninth line. In plain language, the so-called Miltonic sonnet is technically a bad sonnet, whatever sterling worth it may otherwise possess, and we may as well honestly say so.

While on the point of technique we may observe that the author falls into a curious error (p. 50) when he describes a trochee as consisting of "one unemphasized [syllable] followed by one emphasized," precisely the reverse of the fact. For that matter, is it necessary to admit trochaic feet into iambic verse? Cannot the seeming irregularities be accounted for without that somewhat awkward device?

EDWIN RYAN.

Roland Park, Baltimore.

England in the Reign of Charles II. By DAVID OGG, Fellow and Tutor, New College, Oxford. 2 Vols. (Oxford: Clarendon Press. 1934. Pp. 389, 752.)

An encyclopedic mass of significant and colorful details are employed discriminatingly by Professor Ogg to depict what he termed "one of the most formative stages of the growth of English civilization." Coherently linked with this general theme are several chapters on the economic, industrial, social, and literary history of the quarter of a century under survey. The average reader who has neither the leisure nor the inclination to pursue such special topics in extended treatises will derive pleasure and profit from these informative summations which incorporate the conclusions of numerous investigators of obscure or debatable historical incidents. To the student who wishes to consult the original documents or the related secondary accounts, the citations at the bottom of each page afford ample directions. Appended to volume one is a map compiled from the charts published by John Seller, hydrographer to King Charles II; this quaint illustration indicates the field of naval operations during the second and third Anglo-Dutch Wars—1673-74 and 1665-67. The terse, vigorous style and precise, graphic diction of these two volumes are enlivened by the inclusion of whatever humor the contemporary characters afforded. Titus Oates, author of the "popish plot," for example, "could at the age of 27 look back on an extremely varied life; for this ecclesiastic was already distinguished in three distinct spheres—sanctimoniousness, indecency, and perjury. His chin, the largest in England, supported his mouth as by a pedestal and helped to confer on his utterances a gravity and portentousness not confirmed by his small shifty eyes."

The Anglo-Dutch wars represent an unsuccessful but nevertheless a momentous phase in England's march toward maritime supremacy. Experienced in European diplomacy, Charles II bargained shrewdly with contemporary sovereigns, notably Louis XIV, to promote the cause of the Stuarts. His practical recognition of the hazards of war to national unity and internal development were based upon self-interest, yet he served the country's cause better than the more honorably yet less enlightened flaming patriots. Constitutional development during this period was rapidly promoted by the logic of circumstances. Reaction against the Puritan regime worked in favor of a tacit recognition of a high prerogative for the Crown in Parliament. The Anglican clergy in Convocation, public sentiment and traditional practice amply supported Charles II's own conception of the dignity and power of kingship. A liberal lifetime annuity and the subsidies of his royal cousin, Louis XIV, enabled Charles II to maintain his grip on the elusive sceptre while achieving a comparative freedom from the domination of the restive Commons. Personal qualifications contributed not a little to this success. A consummate practical politician, Charles II made use of compromise and watchful waiting to attain his objectives. In the midst of political intrigue, he was cool, deliberate, and far-seeing. He did not hesitate to play the unenviable rôle of a Pontius Pilate during the so-called "popish plot" by banishing his own brother, the future James II, from the English kingdom, and he "was forced to acquiesce for the judicial murders which throughout the year 1679 were removing men whom he knew to be innocent." But he exacted ruthless retribution from his enemies when a popular reaction in favor of the Crown and a subservient judiciary allowed him to obtain the "Stuart revenge."

In the process of clarifying the ill-defined limits of the respective powers of the Crown in Parliament and of the two Houses, religion played an inextricable part. Anglican uniformity, Puritan dissent, and influential Catholics in high places were the unsolved problems bequeathed with a high prerogative to the luckless James II.

Professor Ogg writes with a fine spirit of detachment and achieves in his treatment of the so-called "popish plot" a commendable measure of objectivity. His frequent use of the epithet "popery," never euphonious to Catholic ears, is a minor deviation from his general attitude and is an instance of the perpetuation of the anti-papal philosophy and diction which was employed to support the schism of Henry VIII. Such expressions also maintain the fiction that the separation of England from the center of spiritual unity did not involve the rejection of essential Catholic doctrines.

THOMAS F. CLEARY.

Philo, Ill.

The Pontificate of Leo XIII. Vol. I. By EDUARDO SODERINI. Translated by Barbara Barclay Carter. (London: Burns Oates & Washbourne, Ltd. 1934. Pp. ix, 229.)

This first volume of the work of Count Soderini on Pope Leo XIII's pontificate to be translated into English, is divided into two major parts, the first containing eleven chapters dealing with Leo's career as nuncio to Belgium, as Bishop of Perugia, and the circumstances leading up to and surrounding the critical conclave of 1878 at which Leo was chosen to head the Church; the second part, entitled "Social Reconstruction," consisting of eleven chapters, analyzes Leo's great pronouncements on the social order, Scholastic philosophy, scientific history-writing, etc., and closes with a brief chapter on the pope's last days and death. The last two volumes of this work have not yet been translated into English. Volume II of the original Italian deals with the political relations of the papacy with Italy and France during Leo's reign, and Volume III with the important issues of the *Kulturkampf* and the struggle of the papacy with Bismarck. A good index to the entire work is to be found at the end of Volume III.

Count Soderini was a man who enjoyed the intimate friendship of Leo XIII. In fact so highly was he regarded by the Holy Father not only as a friend but as an historian, that Leo opened to him his own family archives, the *Archivio Pecci* at Carpineto, as well as the most secret archives of the Vatican. The original edition in Italian has met with the praise of all students of this late period of Church history as well it might, for it exemplifies the use of the best methods in the writing of scientific history, methods which the great pontiff himself so heartily approved. The Italian edition is very carefully documented, carrying numerous references to the important papers which Count Soderini examined in the *Archivio della Segretaria di Stato,* the *Archivio degli Affari Ecclesiastici Straordinari,* and the Pecci Archives mentioned above. Moreover, the first volume of the Italian work includes thirty-eight illustrations chosen with taste and appropriateness.

With these few words anent the original edition of this important work we turn to the English translation. The translation *in se* is satisfactory. But the transformation from the format of the original must come as a serious disappointment to scholars. The heavy documentation, and a good number of Soderini's explanatory notes, disappear here. And what is more extraordinary they are omitted without the least explanation having been given the reader either by the author or the translator. For example, Chapter III in the Italian edition has some forty-eight footnotes with references to archival materials of the first class; the English edition of Chapter III contains two footnotes elaborating points contained in the text. Another example taken at random reveals Chapter XI of the original containing thirty-three footnotes, again to many of these same important archival documents; Chapter XI of the English translation carries one note explaining the significance of the different colored smokes which arise from the Vatican chimney during a papal conclave. What justification can be given for this type of transmission of a worthwhile work of a foreign language into English? The reviewer confesses he can see none. If the excuse of the need of a "popular" version be given, it is no excuse at all, for there are already plenty of popular treatments of Leo XIII in English.

Count Soderini is an able biographer of his friend, and he has followed the admonition of Pope Leo given when the latter consented to the use of the secret archives for the work, namely, "No panegyrics!" (p. ix). In other words, Soderini does not canonize Leo, but admits his shortcomings and limitations with refreshing candor. One can scarcely refrain from repeating the statement that it is the kind of history which Leo loved so much — an honest one. The Count gives a detailed treatment of the circumstances of Pius IX's last years and death in 1878, and especially with the view to explaining the caution of Pius IX to guard against the grave political uncertainties which would be present at the next conclave due to the unstaunched wounds of the Papal-Italian feud. The foresight with which Pius IX sought to prevent a forced choice or a hampered conclave is brought home in the digest given of the three constitutions which he promulgated before his death to take care of the problem of electing his successor, the first on August 21st, 1871, the second on September 8th, 1874, and the last about four months before his death, October 10th, 1877 (pp. 5-8). The description of the issues at stake and of the personalities involved in the conclave is well drawn. When speaking of Leo's earlier career it is interesting to note that Soderini attributes Monsignor Pecci's failure as nuncio to Brussels, and his recall to be made Bishop of Perugia, in the spring of 1846, to the influence of Prince Metternich upon Cardinal Antonelli at Rome (p. 66). One of the major issues which contributed to Leo's difficulties at Brussels as nuncio is also well handled by Soderini, namely, the dispute between the College de la Paix of Namur, conducted by the Jesuits, and the Catholic University of Louvain over the former invading Louvain's field of philosophic studies (pp. 59-67). This dispute broke out in the autumn of 1845, about six months before Monsignor Pecci was recalled. It taxed all of the nuncio's diplomatic talents to the extreme to sail safely between the Scylla of the University and the Charybdis of the Jesuits, and even then he did not get off unscathed. The private life of Leo as a layman, student, and priest is dealt with scarcely at all, but from the appointment to Brussels the account becomes more detailed, though curiously enough there is no mention made of the time and circumstances of his appointment to the Sacred College.

There are a number of errors in print caused perhaps by slips in proofreading. For example, on p. 7 in the 18th line from the top, it is obviously not Pius IX who is meant; on p. 8 in the 9th line from the bottom the word "spirit" is mangled; on p. 14 in the 20th line from the top one should read "if" instead of "it"; on p. 25 occurs the name "Palomba," President of the Law Courts, while on p. 26 it is "Palombo"; on p. 49 at the top Pecci is designated as a Cardinal which he was not during his time in Brussels; on p. 141 obviously again Gregory XVI is meant instead of Gregory "VI"; on p. 177 the name of the workingmen's organization in the United States is American Federation of Labor, not American Federation of "Workers"; on p. 193 the theologian Zigliara's name is spelled "Zingliara"; and finally on pp. 199-200 in the sentence bridging those pages there must be the omission of the word "not," for otherwise this would not make sense with what has preceded. The English translation of Barbara Carter has a frontispiece of Leo as Pope; there is also a meager index, and in an appendix there is printed the lengthy dispatch of Monsignor Pecci to Cardinal Lambruschini on the Belgian Education Act of 1842 over which there was much controversy during Monsignor Pecci's days as nuncio in Brussels.

JOHN TRACY ELLIS.

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The History of Spain. By LOUIS BERTRAND and Sir CHARLES PETRIE. Translated by Warre B. Wells. (New York: D. Appleton-Century Company. 1934. Pp. xv, 564.)

The first part of the volume, comprising "The History of Spain to the Death of Philip II," is the work of Louis Bertrand, translated from the French by Warre B. Wells. The same is true of the second part, dealing with the history of Spain after Philip II, except that this part was expanded by Sir Charles Petrie and augmented by a summary account of the establishment of the Second Republic in 1931.

Since the history of Christian Spain covers twelve centuries, the presentation of it in a single volume must of necessity be concise and more or less sketchy. It does not, however, on this account suffer in value and charm. On the contrary, being the work of finished scholarship and of an artistic turn of mind, it provides not only profitable but also pleasant reading.

On several issues the verdict of M. Bertrand is at variance with what is usually taken for granted. He rejects, for instance, the current notion of the cultural superiority of the Moors in Spain (Chapter VIII). He finds it "astonishing that historians, who brand the expulsion [of the Moors] ordered by the Catholic Sovereigns, should apparently regard those which were ordered *earlier* by the Mussulman Caliphs as quite natural" (p. 101). In this connection Chapter X, on "The Martyrs of Cordova" (pp. 102-115), is illuminating. In Chapter XV, on "The Cid Campeador" (pp. 164-185), he vindicates the memory of Rodrigo de Vivar, the hero of the Spanish crusades against the Moors. He has little patience with those who accuse the conquerors of Mexico and Peru "of destroying, through ignorance, and barbarism, precious civilizations."

"This" he writes, "is making civilization a laughing-stock. Let me repeat once more: those rudimentary civilizations have been overestimated in the most ridiculous way, with the object of lowering and defaming the Spaniards and Catholicism, held as responsible for this alleged destruction" (p. 281). On the Inquisition he writes very correctly: "The issue is decided. There is no question of rehabilitating the Inquisition. The rôle of the historian is to try and understand and make understandable, how it was that such a regime was able to secure toleration and even acceptance by the Spaniards, and to what necessities of the moment its institution answered" (p. 342). The author is in accord with Merriman in his latest volume (*The Rise of the Spanish Empire*, IV, 678) to the effect that "the reverses suffered by the Spanish arms, and the growing poverty of the country [under the later Hapsburgs], were entirely without influence upon its literature and art . . ." (p. 380). Equally significant is the statement: "In effect, the centralized administrative system of France, which Philip V had introduced into Spain, was being transplanted by his son and grandson to the colonies at the very time when the Spanish Crown, upon which in the last resort everything was to depend to an even greater extent that in the past, was itself on the eve of eclipse. To this may be attributed much of what was to follow" (p. 403). And again, "As soon as the Spanish colonies began to rise against the mother-country it was only natural that the other Powers should begin to fish in the troubled waters" (p. 465).

Abounding in summary statements like these—obviously the result of wide study and serious reflection—the volume under review has an air of finality about it that challenges attention and a tone of assurance that satisfies the enquiring mind. That it is a translation is seldom noticed, leaving little to be desired in matter of style and diction. Those who are familiar with Spain's colorful history will surely find the present volume decidedly useful and fascinating.

Francis Borgia Steck.

The Catholic University of America.

Blood-Drenched Altars. By the Most Rev. Francis C. Kelley, D. D. (Milwaukee: Bruce Publishing Company. 1935. Pp. 502. $3.00.)

When Bishop Kelley of Oklahoma City writes a book about Mexico, that is news. This member of the American hierarchy has the reputation of being just about the best-informed of all American Catholics where Mexican affairs are concerned. In addition, he writes forcefully, interestingly, skillfully, calling on a wide cultural background and an acute knowledge of human nature to make his book something more than a simple recording of events, both in Mexico and the United States.

The book does not pretend to be a complete history of Mexico, since it bears the sub-title, "Mexican Study and Comment." In other words, the Bishop does not strive to satisfy the pedantic historian who searches out the missing comma or the misplaced footnote. What he seeks to do is to present some truths about Mexican history from a viewpoint that is seldom stressed, that of the Catholic who knows something of what the Church did in the republic to the south of us, both under Spanish rule and under the régimes of the various "presidents" who have held power there since 1821. I believe Bishop Kelley succeeds admirably in accomplishing the object he had in mind.

He begins with an introduction which sets the stage for later chapters, contrasting Mexico and Canada as neighbors of the United States and giving the popular opinion in which each nation is held. He follows this with two fine chapters on "Spanish Background" and "Mexican Background," in both of which the reader will find material which is well-known to scholars, but which seldom has been presented as strongly and as freshly as is done here. It is reliably reported that the chapter on the Spanish background caused quite a bit of favorable comment from members of the faculty at the National University of Mexico, since they felt that the Moorish-Crusader angle of Spanish history is too often forgotten by writers of Mexican history.

Bishop Kelley moves on to the adventures of Cortés in "The Conquest" and "Quick Results," both chapters making most enjoyable reading, particularly to those who are being introduced to the early history of New Spain for the first time. Especially good is the chapter on "Education," as this phase of our neighbor's history has been so obscured by prejudiced writers, both native and foreign, that many readers will probably be surprised to discover that Mexican universities and schools were on a par with many European institutions between 1535 and 1810. It is hardly necessary to repeat the analogy between the growth of education in Spanish America and its very slow progress in the English colonies.

The chapter entitled "The Church" is one of the best in the book and should be read by anyone who is at all interested in the Mexican conflict. The future of the Church is well summed up in this fine thought: "For the Church can never go out of Mexico any more than a mother can go out of the life of her child" (p. 103). But Bishop Kelley does his best writing—at least to this reviewer's mind—when he levels his caustic pen at the men who engineered the revolt against Spain between 1810 and 1821 and those who succeeded the Spaniards in power. Hidalgo, Morelos, Iturbide, Gómez Farías, Santa Anna, Júarez, all those figures which have been set up on pedestals in Mexico, are found to have more than a suspicion of clay about their pedal extremities by the time Bishop Kelley has finished examining them. Iturbide is about the only one who emerges from the acid bath with anything like honor and high motives still attached to him. And, strangely enough, it is Iturbide who is so bitterly attacked by historians of our day, despite his acknowledged ability and leadership, displayed before and after the signing of the Plan of Iguala in 1821 which led eventually to the triumph of the independence movement.

Masonry, the theft of Church property through the medium of the 1856-1857 Reform Laws and Constitution, Maximilian, and Díaz—these are diverting themes for the Bishop's telling thrusts and critical observations. Nor does he spare any feelings when writing of the first-named subject. As he puts it: "This book has been quite frank in dealing with the clergy. It will be quite as frank in dealing with the Hidden Hand of Masonry, which plays a part, and no creditable one, in the Mexican tragedy" (p. 161). Students of nineteenth-century Mexico might well heed these words. There is a wealth of material on Masonry in that country awaiting the integrating hand and mind of informed scholars with an objective approach.

The four outstanding figures of the Mexican Revolution of 1910—Madero, Carranza, Obregón, and Calles—are variously estimated by Bishop Kelley. Of Madero, he writes: "He dreamed of political and social reconstruction on the altruistic foundation of nothing less than the Declaration of Independence. He felt himself to be, not a conqueror, but an apostle" (p. 212). But Madero was shot to death and his dreams died with him. His description of Carranza, who was so benevolent before the Revolution and who was so merciless after it started (witness his alliance with the Villista hordes of bandits), is worth quoting: "He was tall and well built, with grave eyes that gazed through statesman-like glasses. He spoke with gravity and bore himself with dignity. Altogether he had about his person the marks and signs of an excellent official who desired in all outward things to do credit to the great office he held" (p. 227). And so the former Governor of Coahuila, once senator in the national assembly, still later "First Chief of the Revolution," unseated Victoriano Huerta, who could have controlled the country, and let loose on it the savage killers, Villa, Zapata, Gonzales, and others, leaving to Mexico a heritage of bloodshed and moral decadence whose fruit is in such horrible blossom today. Carranza went the way of Madero—betrayed and shot to death in a little hut on the road to Vera Cruz. The way was open for Obregón and Calles.

Of Obregón, Bishop Kelley has much to say: "No one meeting Obregón—at least none with whom I talked—carried away the impression that he was either a hater or a bloodthirsty person" (p. 252). The author is of the opinion that Obregón would have attempted a definite settlement of the Church conflict had he lived to fill his second term as president. But he dined with his "friends" and was shot to death by Leon

Toral, a young artist. Still, "When his body was examined after his death there were fourteen bullets in it" (p. 256). His friends, evidently, wanted no peace with Rome! Calles, in Bishop Kelley's eyes, lacked the qualities that a true "Iron Man" must have because the Sonoran was ruled by a "red group he fears to disobey" (p. 278). Whether he knew it or not, Bishop Kelley made a prophecy in the last sentence of his chapter on Calles, forecasting the Cárdenas challenge and triumph of last June: "If ever it happens that another force from outside attempts to move in a different way any part of the Iron Man's mechanism, a short circuit will result and he will blow out and blow up" (p. 278). Which he apparently did!

American interference in Mexico, the international aspects of the Church-State struggle, possible solutions of it, and some final observations on the Mexican scene as it is today, conclude the volume. Of especial interest to the Catholic student and reader are the notes and documentation supplied by Mr. Eber Cole Byam, whose labors make Bishop Kelley's volume almost a work of collaboration. Noteworthy, too, are the many fine illustrations. On the debit side of the ledger I find a few things. The plea made for Las Casas (p. 61) can hardly be granted by scholars when one remembers that it is in the works of the Dominican friar where the worst exaggerations of the "Black Legend" of Spanish cruelty had their origin. The old story about Isabella selling her jewels in order to aid the first voyage of Columbus is repeated (p. 57), though it is rather well known that the incident had to do with her campaigns against the Moors. Charles Martel is generally said to have turned back the Saracen invasion of Europe at the battle of Tours, though Poitiers may be acceptable (p. 22). With these exceptions, the volume is a credit to Bishop Kelley and Mr. Byam and it constitutes a noteworthy addition to our far too-small collection of works on Mexico written by American Catholics.

Catholic University of America. PAUL V. MURRAY.

The Catholic Literary Revival. By CALVERT ALEXANDER, S. J. (Milwaukee: The Bruce Publishing Company. 1935. Pp. xv, 399. $2.50.)

Such a book as this was badly needed, for apart from George Shuster's *Catholic Spirit in Modern English Literature* and *The Catholic Church and Current Literature*, there was nothing in its field. And even Mr. Shuster does not give us just what we find in Mr. Alexander.

Yet the book is a great disappointment. At first sight it seems an admirable piece of work. The material it contains is excellently arranged and the writing, though not distinguished, is readable. Best of all is the fact that a bibliography is given for all the authors discussed, and even for many that Mr. Alexander has no space to deal with. It has all the appearances of containing precisely the information likely to be most useful to the general reader, the information he finds it hard to obtain. But half of its value is lost through the inaccuracy found on nearly every page.

I say this with extreme regret. Mr. Alexander has made a number of references to me, and for handsome treatment I should like to make a handsome return. But honesty obliges me to say that this book is an instance of a splendid opportunity largely wasted.

Let me give a few instances of an inaccuracy which is really of an appalling sort. George Sand is written "George Sands," Mrs. G. K. Chesterton is credited with having written a life of St. Teresa, which is actually by Mrs. Cecil Chesterton—who is not a Catholic. The now defunct English publishing company of Alston Rivers appears as "Alston." Father Knox's *Absolute and Abitofhell* is printed *Absolute and a Bitofhell*, and Charlotte Brontë's name is given as Bronté. As usual John Banister Tabb's name is incorrectly spelled, as is Ethna Carbery's. And to write of "Edmund de Valera" is almost like writing of "Alfred Hitler." I should have supposed that a Jesuit Scholastic would have been aware that English Dominicans do not have the title of "Dom," yet the mistake occurs in nearly every reference to Father Bede Jarrett. A lack of attention to the meaning of words occurs in the expression on page 167: "Liturgy is the *unique* expression of modern Catholicity."

Some of the slips are slight and may perhaps be accounted for as being printer's errors. But there are far too many of them and, of all things, bibliographical information is of little service unless it is correct to the smallest details. The dates given here are very generally misleading. For example: Chesterton's *Graybeards at Play*, put down as a Sheed and Ward publication for 1930, is a re-print of a book which first appeared forty years ago. Sometimes the publisher's name and the date of a book are supplied, sometimes both are omitted. Many books which should have been listed are absent. For instance, in the bibliography to the chapter on Satire, Belloc's *Mercy of Allah* (by far the best of his books in this department of literature) is not mentioned; nor is Father Knox's *Memories of the Future*. The most important, in fact the only important, book on Father Tabb—that by Dr. Litz—is not indicated at all. And Mr. Alexander seems to be under the impression that Alice Meynell's *Hearts of Controversy* and *The Second Person Singular* are included in her collected *Essays*. I could go on almost endlessly with these errors and omissions.

As criticism the book is not important, but that could easily be pardoned if the information supplied could be relied on. Some good points, however, are made, and some good stories are told. To do Mr. Alexander justice he is generally content to act as a compiler of other men's *obiter dicta.* When he ventures upon an original observation it is as likely as not to be inept. I wonder what the editor of the CATHOLIC HISTORICAL REVIEW will say about the remark that occurs on page 319: "In Peter Guilday of the Catholic University, American historical writers have a leader whose influence has not been unlike that of Belloc in England." No two men could be more dissimilar in their methods.

I should like to make a practical suggestion to Mr. Alexander and his publishers. Let the whole book be gone over again carefully, and let every statement of fact, every name and date, and quotation be checked—and corrected when necessary. As it stands the book is a tissue of inaccuracies. And yet it could be made an extremely useful manual by the expenditure of a little time and money.

THEODORE MAYNARD.

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El Arzobispo Guevara Guzmán Blanco. Documentación relativa al conflicto entre la iglesia y el estado en Venezuela bajo el gobierno de estos dos personajes, 1870-1876. By Monseñor NICOLAS E. NAVARRO. (Caracas: Tipografía Americana. 1932. Pp. xxi, 491).

Disquisición sobre el patronato eclesiástico en Venezuela. By Monseñor NICOLAS E. NAVARRO. (Caracas: Editorial Sur-American. 1933. Pp. iv, 197.)

La política religiosa del Libertador. By Monseñor NICOLAS E. NAVARRO. (Caracas: Tipografía Americana. 1933. Pp. 38.)

No one has labored more earnestly and worthily within this generation to restore and uphold the intellectual and spiritual integrity of the church in Venezuela than Monsignor Nicolas E. Navarro, dean of the metropolitan church of Caracas. His scholarship is respected by his colleagues in the Venezuelan Academy of History and Academy of Political and Social Science. Since 1895 his studies on various phases of Venezuelan Church history have appeared. In 1929 his most considerable work, *Anales eclesiásticos venezolanos,* was published. In this study he gave much attention to the conflict between the Church and General Guzmán Blanco, a conflict which constitutes one of the most important chapters in the history of the Church in Venezuela. This new volume, *El Arzobispo Guevara y Guzmán Blanco,* is a collection of documents on the same subject. Most of them have been published before, but Dr. Navarro has done a useful work for historical research in bringing them together in one volume. Also he has made some valuable additions, especially the documents in Part Nine secured from the archives of the papal nuncio in Caracas.

The Law of the Patronage of 1824 has been a chief feature of Venezuelan polity since her secession from the Colombian Union in 1830. This law established strict state control without an agreement with the papacy. Article Two of the Law stated, however, that the government should conclude a concordat with Rome. Such an agreement has never been reached, and the papacy has never sanctioned the exercise of power by the government under the law. The Venezuelan clergy protested against the unilateral action of the government at the time of the enactment of the law and has continued to urge that a concordat be celebrated. Dr. Navarro makes, in his *Disquisición sobre el patronato eclesiástico en Venezuela,* dedicated to the Venezuelan episcopate, an earnest plea for such action and for a revision of the law itself. This study is a history of the patronage question from the colonial period. An especially interesting feature is the detailed analysis of the law, in which the author compares it with the law of the Indies on the Church, showing the close following of the Spanish tradition and practice. He shows that there were, however, important divergences chiefly in the direction of increasing state control. That not even the Spanish regalists went so far in their insistence on the rights of the political power is a statement of the author substantiated by a comparison of these laws. A number of important documents on the history of the Church are incorporated into the text of this study. In addition there is an appendix containing copies of the bull of Julius II of 1508 on the Spanish patronage, the Law of the Patronage of 1824, and the Concordat signed in 1862, an agreement that was never ratified by the Venezuelan government.

The study, *La política religiosa del Libertador,* reprinted from the *Boletín* of the Venezuelan Academy of History, was published in commemoration of the one hundred and fiftieth anniversary of the birth of Bolívar. Dr. Navarro emphasizes the inherently conservative character of Bolívar's policy on the Church. He insists, in fact, that Bolívar never *adopted* an ecclesiastical policy, but simply followed the traditions of the Spanish régime. In spite of certain appeals he made to the ideal of religious liberty, Dr. Navarro believes Bolívar never contemplated separation of Church and State as a solution of the religious question. Whatever opinion one might hold as to Bolívar's theories and ultimate objectives in the solution of this peculiar problem, it would appear that the author's interpretation of his immediate policy and practice is substantiated.

MARY WATTERS.

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American Jesuits. By JAMES J. WALSH, M. D., Ph. D., Sc. D., K. M., K. C. St. G. (New York: The Macmillan Company. 1934. Pp. vii, 336. $2.50.)

In his familiar style, Doctor Walsh has written a book on a subject for which he is excellently qualified. The style is popular though care has been exercised in the interest of historical accuracy. The title might lead one to believe that the entire history of the American Jesuits is told, but such is not the case. In nineteen chapters the author deals with as many selected topics, dealing chiefly with Jesuit history in the eastern section of the country though the far West is not neglected. A chapter deals with the Alaska missions; and one on American Jesuit activity in foreign missions takes the reader to "fields afar." Jesuit explorers and pioneers, missionaries and chaplains, educators and scientists are included in the account. The Jesuit Martyrs of the United States receive their due meed of praise. A special chapter deals with John Carroll, Bishop and later Archbishop, "a Jesuit Patriot." Charles Carroll of Carrollton, Chief Justices Taney and White are placed in the narrative as having been associated with the members of the Order. The sons of Loyola and their historical connection with such matters as religious toleration are discussed. Georgetown and Fordham universities are signalled out among noted Jesuit institutions of learning. The system of education detailed in the *Ratio Studiorum* of the Society is sketched. Finally the efficient work done by these religious men in retreats and sodalities is introduced for a share of consideration. There are undoubtedly lacunae in the telling of the history of the Jesuits in America. One might be singled out, which in the opinion of the reviewer should have received its due attention, the labors of these zealous men in behalf of parochial life. With such a vastness of material to be selected from, it was most likely hard to make a selection that would adequately indicate the very embracing character of the spirit of the sons of St. Ignatius. The work evidently was a labor of love for Doctor Walsh. The reading of the work is recommended generally, though it will doubtless make a more special appeal to persons who are associated more immediately with the fathers and brothers of the Society.

GEORGE B. STRATEMEIER.

The Catholic University of America.

Les Jésuites. By GAETAN BERNOVILLE. (Paris: Bernard Grasset. 1934. Pp. 334.)

This volume of the series of *Grands Ordres Monastiques et Instituts Religieux* should find a hearty welcome in all libraries and even in all homes. The recent European events have again been a source of indictment against the Society. True, M. Bernoville does not intend his book to be a reply to the charges which have been made against the Jesuits, yet its publication at this critical time may enlighten a number of the narrow-minded.

Briefly, he sketches the life of Saint Ignatius, and strives to show that he was a man of action and a leader of men. Gifted with an unusual will power, together with a keen mind, the founder never attempted to break the will of a man; he rather preferred to bend his own will to that of the individual. Thus Saint Ignatius is no longer the austere figure which many have made him. Bernoville then devotes a good part of the book to the Exercises. He calls them a *Squelette vivant*, because of their brevity; yet like the Gospel or the Imitation they are powerful. Everything is to be found within them: they appeal to the memory, the will and the understanding, and they are meant for the usage of souls of high standing. One point of interest which Bernoville brings out is the flexibility of the Exercises. Many are under the impression that the Jesuit spiritual life is that of a *corporalisme*. True, Saint Ignatius lays an important stress on the will, yet he also leaves plenty of freedom as to the length of time that one should take to cover these Exercises, and also when there is question of a choice of a vocation. The author then turns his attention to the Constitutions and calls them *les filles des Exercises* (p. 103). They are a *formulaire administratif* in which the heroic gift of oneself to God, the desire to bring souls to Christ, and the venture into the spiritual life are brought out as the only reasons for the existence of the Society. He points out three of the various activities in which the Jesuits are engaged: *Action par la Doctrine*, as he calls it, in which the Jesuit strives to bring man closer to His Maker through direction, preaching, and education.

Many have heard the term, *Puissance des Jesuites,* for this is the popular title which they are given. The Society of itself is an international organisation which observes one common rule. True, the Jesuits are powerful, but where can one find the source of this power. This internationality which has so often been a common topic of discussion lies in the fact that when there is question to do good, one should not stop at nationalities. Souls are to be brought back to Christ irrespective of color or race. In this is perhaps one of the elements of their power, for the Jesuits did listen to their founder when he said: "Oubliez la diversité de vos origines, que le bruit des querelles qui divisent les peuples expire au seuil de vos maisons." The strong centralisation of power within the General plays an important and efficacious part; the fifteen years of spiritual and intellectual training are important yet none of the members seek popularity; the activity of the Jesuits in all fields gives them a prestige over many other religious congregations. But all in all wherein is the secret of the action of the Society? Bernoville gives it to us in the very last page of his book: "Il est inscrit, bien au clair, dans les Exercises et les Constitutions." The enemies of the Jesuits would hardly ever look there, yet if they would do so and do it with the eye of a Bernoville, they would probably arrive at the conclusion of our author that they are the means "pour arriver à de profondes et puissantes résolutions."

Like many other books which have come from the pen of this author it is a masterpiece of French prose. It reads as a novel, although he deals with an intricate subject. Bernoville, one of France's outstanding writers of today, a critic of the first order, has again proved that Catholic writers can master any subject with an unbiased eye.

LEON BAISIER.

The Catholic University of America.

Natural Law and the Theory of Society, 1500-1800. By OTTO GIERKE. Translated with an Introduction, by Ernest Barker. Vols. I, II. (Cambridge: at the University Press; New York: The Macmillan Company. 1934. Pp. xci, 226, 227. $9.00.)

In 1900 Professor Maitland published as *Political Theories of the Middle Ages* a translation of one of the sections of the third volume of Gierke's work on "The German Law of Associations" (*Das deutsche Genossenschaftsrecht*) which had appeared back in 1881. The present work, dealing with the political theories of the early modern age, translates five sub-sections of Gierke's fourth volume, which only appeared in 1913 although completed twenty years earlier, the indefatigable Gierke having been issuing the great *Genossenschaftsrecht* since 1868. Professor Gierke is best known, it will be recalled, for his "rediscovery" of Althusius and his theory of the reality of that form of the group he has called the Fellowship (*Genossenschaft*). The subject of the present work is most comprehensive, involving as it does all groups, including the State. The translation is excellent, and the German original is frequently added parenthetically, with occasional translator's and commentator's footnotes as well. The work is of course a scholar's tool primarily: there are 30 pages of summary, 170 of notes (exclusive of Barker's own), and 25 of another paper of Gierke's (on Law) and of Troeltsch's (on Natural Law and Humanity)—all this in fine print—not to mention the 80-page introduction—to aid in the comprehension of about 150 pages of actual text in normal print.

This reviewer ventures to predict that Professor Barker's Introduction will come to be more carefully perused than Gierke's text, as has been the case with Maitland's Introduction. Professor Barker opens with a fine appreciation of Gierke's background, the core of which is that "Gierke was in the tradition of Romanticism; of the Hegelian movement which fed on Romanticism; of the Historical School of Law (and particularly of the Germanist variety of that school) which drew upon both" (p. xii). In other words, Gierke was part of that Hegelian Germanist-aristocratic-nationalist tradition from whose arm-chair intellectual tilling Hitlerism has finally sprung. To make this atmosphere clearer by means of another witness, Professor Troeltsch's 1922 lecture, already referred to, is furnished us in the appendix. Next, Professor Barker, in an excellent section on law and political theory, traces political theory's debt to, and hence entanglement in, law; takes a most broad view of the field of political theory; and makes another of those avowals of the normative, teleological approach to political theory (p. xxx) that we are getting used to in place of the formerly merely positive and pragmatic. On the Law of Nature, Professor Barker gives a fine little historical survey of the many meanings the term "Law of Nature" has had, though the listing is not as thorough as in C. G. Haines' *Revival of Natural Law Concepts*, 1930, which, by the way, is not among the works Barker has added to Gierke's bibliography. But Professor Barker makes sufficiently clear that the "natural law" Gierke is speaking of (1500-1800) was a *secular* natural law: "a rationalistic school, emancipated from the Church; its tendency, we may say is to subject the Church to Natural Law rather than Natural Law to the Church" (p. xli). He condemns its "short term rationalism" (p. xlix) as it tries to depend on the unaided light of natural reason. Gierke's text recognizes the difference, too (pp. 87, 98-99).

In his theory of the State Gierke points out how as a result of its individualism, natural law's struggle for a single state personality only results in an exaggeration either of the personality of the People, or that of the Ruler (p. 50), also the fundamental antinomy between the traditional theory of sovereignty and the conception of the Law State proper to Natural Law (p. 138) leading to the dissolution of the concept of sovereignty today, and the disintegration of the personality of the State (p. 159). But the formal conception of Natural Law is credited with a number of progressive conceptions, too, such as state and governmental continuity, the representative position of the ruler, and the distinction between State-property and the ruler's demesne (pp. 160-161), even while inimical to the federal state (p. 86) and to the idea of a world state (p. 85), substituting for the medieval idea of a world-monarchy merely a positivist international law (pp. 195-6). But most particularly Gierke deplores the disintegration of the natural conception of group-personality generally, as a purely mechanical conception of society that gained ground in the 18th century (pp. 124-36). Yet we see the 18th century attacks on corporations were mainly on what we would call "foundations" (including schools, churches, estates, etc.) — the commercial corporation, and particularly the trust and holding company, not yet being the juggernaut of today (pp. 166-7).

Gierke's own theory of groups is of course the heart of his argument, the vessel of his political and societary theory. It involves a sort of holism attained by strictly *a priori* argument. Professor Barker traces its background, criticizes it carefully from the standpoint of the fundamental problem of liberty and authority (pp. lvii-lxxx), to emerge with a solution of his own that seems both truer and more useful and hopeful to the reviewer, distinguishing the individual and group legal person on the basis of indeterminate or determinate purpose (p. lxxx). And the concluding pages of Barker's Introduction indicate how this can fill the essential gap in Gierke's theory to avoid the Hobson's choice he leads into, between the extremes of syndicalism (or pluralism) and nationalist absolutism.

MAJOR L. J. YOUNCE.

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NOTES AND COMMENTS

A full account of the splendid Boston meeting of the AMERICAN CATHOLIC HISTORICAL ASSOCIATION will be given in the April number of this REVIEW.

As is well known to all the members of the AMERICAN CATHOLIC HISTORICAL ASSOCIATION, the Committee on Publications, of which Dr. Leo Francis Stock is chairman, has already issued through Messrs. P. J. Kenedy & Sons of New York City two volumes of *Papers*—Vol. I, *Church Historians* (1926), being the papers read at the Ann Arbor meeting of 1925, and in 1932, Vol. II, *The Catholic Church in Contemporary Europe: 1919-1931*, comprising the papers read at the meeting in Minneapolis in 1931. The Committee desires to issue a third volume to be entitled *The Catholic Philosophy of History*, using the papers read at the Pittsburgh meeting (1933) by His Excellency, Bishop Schrembs of Cleveland, Rev. Dr. Barry of the Seminary at Huntington, L. I., Very Rev. Felix Fellner, O. S. B., of St. Vincent's Archabbey, Rev. Moorhouse, F. X. Millar, S. J., of Fordham University, Rev. Dr. Paul C. Perrotta, O. P., of Providence College, and Rev. Gerald Groveland Walsh, S. J., now professor of ecclesiastical history in the Gregorian University, Rome. Messrs. P. J. Kenedy and Sons who published volumes one and two of the *Papers* without expense to the Association, are willing to cooperate with the Committee on Publications, providing the Association guarantees 300 subscriptions for volume three. A special price of two dollars ($2.00) has been given to members of the Association. So far 203 subscriptions have been sent in and an appeal is now made to the members who have not subscribed to complete the number required so that the volume may go to print early this year.

By inadvertance in the NOTES AND COMMENTS in the last issue (October, 1935, p. 351), the late Sister Columba Fox was credited with the *Life of Bishop Bruté*. Her scholarly contribution to American Catholic history is the *Life of Bishop David*, the founder of her community, the Sisters of Charity of Nazareth.

The recent death, November 1, is noted of Msgr. MacCaffrey, President of Maynooth College, whose historical work includes a *History of the Catholic Church in the Nineteenth Century* (2 vols.), and a *History of the Catholic Church from the Renaissance to the Revolution*. At the Maynooth Union in 1910, Msgr. MacCaffrey read a paper on the Clergy and Irish Historical Studies which brought about the founding of the Catholic Record Society of Ireland and its annual, *Archivium Hibernicum*, which was entrusted to his editorship.

A volume of some interest to the social historian is Henri Pensa's *Sorcellerie et Religion:. Du désordre dans les ésprits et dans les moeurs aux XVII^e^ et XVII^e^ siècles* (Poinsot). It is illustrated with contemporary engravings.

The ninth fascicule of Dom Charles Poulet's *Histoire du Christianisme* (Beauchesne) appeared during October. It is called *La Querelle des Investitures. La Chrétienté à l'époque des premières croisades.* The French translation of Pastor's history of the popes continues apace. The latest volume to appear was volume XVII, *Pie V.*

In its collection "Etudes Anciennes du Christianisme" the Paris publishing house, Les Belles Lettres, has recently included Maurice Mesnard's *Le Basilique de Saint-Chrysogone à Rome.* Another volume with a more decided archeological character is *Précis d'archéologie biblique* by A. C. Barrois, O. P. It appears in Bloud et Gay's "Bibliothèque catholique des Sciences religieuses."

Blackwood has published *Western Christian Thought in the Middle Ages,* by S. H. Mellone.

One of the rather clever methods of teaching history to boys and girls of high school grade—*The Contemporary World,* by Clara L. Dentler (McKinley Publishing Co., Philadelphia, Penna.) cannot be recommended for Catholic schools. The correlation of current events is commendable, but the subject-matter is so interspersed with heretical doctrines and false inferences, especially in the sections on medieval Catholic life, that an impression is given which renders the entire series suspect from the viewpoint of historical objectivity.

St. Thomas More seems to hold the attention of French biographers at the moment. In addition to a translation of Sargent's *Thomas More* (Desclée de Brouwer), several other books of the recently-canonized Englishman have appeared. The most noteworthy is *Le Chancelier décapité, Saint Thomas More, Henry VIII et la République des Utopiens* (Attinger), by Edmond Privat. Other recent biographies are *Mazarin* by Auguste Bailly, and *Le Père Jean Roothaan, 21^e^ général de la Compagnie de Jésus (1785-1858)*, by G. de Vaux and H. Riondel.

A very recent publication of the Bibliothèque de l'Ecole des Hautes Etudes, under the auspices of the French Ministry of Public Instruction, is a documentary study entitled *La Collation par le roi de France des bénéfices vacants en régale des origines à la fin du XIV^e^ siècle.* The author is Jean Gaudement; the publisher, Leroux.

Paul Desourd is the author of *Les Pères blancs du Cardinal Lavigerie* (B. Grasset).

An extremely valuable contribution to the history of the separation of Church and State in France, and intended to be definitive, is *L'Invasion laïque de l'avènement de Combes au vote de la séparation* by Louis Capéran, rector of the Grand Séminaire at Toulouse. Desclée de Brouwer et Cie. are the publishers.

Auguste Picard has recently published a supplement to the late Stephen d'Irsay's *Histoire des universités francaises et étrangères,* by René Aigrain; it is entitled *Les Universités catholiques.*

Desclée de Brouwer et Cie. announce a new collection of texts and monographs to be called "Bibliothèque d'Histoire," and to be published under the direction of M. Augustin Fliche, corresponding member of the Institute and Dean of the Faculty of Letters at Montpelier. Two series, "Textes" and "Études" will make up the collection. According to the publisher's announcement, the text series will publish unedited texts, or texts difficult to obtain, edited in such a way as to be useful in university research work. The monograph group will be devoted to subjects of varied character dealing with little-studied historical problems. The first volume of the collection is Marcel Langlois' edition of selected passages from the writings of Fénelon, which the editor has called *Pages nouvelles, pour servir à l'étude des origines du quiétisme avant 1694.* The second volume will be Maximin Deloche's *Un Frère de Richelieu inconnu. Chartreux, Primat des Gaules, Cardinal, Ambassadeur. Documents inédits.*

Dom L. H. Cottineau is the author of *Le Répertoire des abbayes et prieurés de l'ordre de St. Benoit, des chanoines réguliers et chanoinesses de St. Augustin Basiliens, Chartreux et Clarisses* (Protat Frères, Macon, France), which should be of service to various types of students. The work gives the modern translation of ancient Latin place names, dates and topographical details concerning the monasteries, and accurate descriptions of existing remains, besides a wealth of other information usually most difficult to locate.

Articles and notes in the *Revue d'Histoire Ecclésiastique* for October are: "Altération doctrinale de la *Lettre à Epictète* de saint Athanase," by J. Lebon; "A propos de l'intervention de l'Église de Rome à Corinthe," by Jacques Zeiller; and "Réponse aux remarques de M. J. Zeiller," by R. Van Cauwelaert.

The *Analecta Sacra Tarraconensia* (Vol. X, 1934, no. VII, pp. 1-153) presents a *Bibliografia Hispànica de Ciències Historico-Ecclesiàstiques* for 1933 by the librarian of the Balmes Library in Barcelona, assisted by four collaborators among whom is Professor Lewis Hanke of Harvard University.

Jesuits at the Court of Peking, by C. W. Allan, covers the story from Francis Xavier to the final expulsion of all Christian missionaries by the Emperor Yung Cheng in 1724 (Shanghai, Kelly and Walsh).

Vol. XVII of the Bedfordshire Historical Record Society contains the *Records of Harrold Priory*, edited by J. Herbert Fowler.

Studies in Norwich Cathedral History (Jarrolds) contains two documents edited by E. H. Carter, concerning the relations between the bishops of Norwich and the cathedral priory in the Middle Ages.

Pierre Janelle of the faculty of letters at Clermont-Ferrand is the author of a notable study in French of conditions in England on the eve of the break with Rome. He has called his book *L'Angleterre catholique à la veille du schisme* (Beauchesne). With considerable skill M. Janelle handles the delicate problems of ecclesiastical authority versus civil authority; he considers the implications of the royal divorce; and devotes a great part of his book to a consideration of the intellectual expression of the schism.

Two new volumes on Mary, Queen of Scots, have appeared: *Mary Tudor,* "an attempt to dispel the popular phantom of 'Bloody' Mary," by Beatrice White, A. M.; and the *Queen of Scots*, translated from Stefan Zweig by Cedar and Eden Paul, which is more of a psychological study than a biography.

The Catholic Regeneration of the Church of England has been translated from the German of Paula Schaefer (Williams and Norgate).

Supplement No. 6 of the *Bulletin of the Institute of Historical Research*, November, is a *Guide to the Historical Publications of the Societies of England and Wales,* compiled by Guy Parsloe.

In the *First Social Experiments in America*, by Lewis Hanke, a study in the development of Spanish Indian policy in the sixteenth century, will be found a favorable view of Las Casas and of Spanish treatment of the natives (Harvard University Press).

When so much educational skill and understanding are given to such an excellent help for the historical training of pupils in our secondary schools as the *Syllabus in American History and Problems of American Democracy* (New York, Heath, 1935, pp. 213, $1.00), it is regrettable that the book cannot be wholeheartedly recommended for our Catholic High Schools and Junior Colleges, since the whole *Syllabus* is sponged clean of all religious motivation in the education of these future citizens.

The Office of Education (Washington, D. C.) has recently issued a bibliography for 1932-1934 of writings on *The Education of Native and*

Minority Groups (1932-34). The lists deal particularly with the outlying parts of the United States.

In the October number of *Mid-America* will be found an account of the Foundations of the Society of the Sacred Heart in Chile, by Mother Julia Heffern, R. S. C. J.; the conclusion of Henry Allain St. Paul's study of Governor Thomas Dongan's Expansion Policy; and John F. McDermott's note on the Library of Father Gibault.

To *Church History,* September issue, Laurence M. Larson contributes a study of the Problems of the Norwegian Church in the Eleventh Century; Harold J. Grimm gives a psychological interpretation of Luther's Inner Conflict; Miles M. Fisher writes of Friends of Humanity: a Quaker Anti-Slavery Influence; Donald W. Riddle gives the Background of Modern Historical Study of Christianity ("Although Catholic Modernism met with papal opposition which effectually estopped creative scholarship in the Roman Catholic world, many aspects of research were being carried on in France and Italy; Catholic scholars made notable contributions in fields which were not proscribed"); and Stephen C. Torney interprets William Ockham's Political Philosophy.

The contents of the *Historical Bulletin* for November include: Francis the First, King of France, by Herbert H. Coulson; History and Fact Grinding, by Bernard J. Kohlbrenner; History, a Training for Life, by Charles E. Schrader, S. J.; Spain and Greed for Gold, a review article, by J. Manuel Espinosa; the Church in Mid-America, a continuation of Thomas F. O'Connor's bibliography; and notes from a Professor's Files, dealing with the Church of the Middle Ages, by Francis Mannhardt, S. J.

William McGarvey and the Open Pulpit, by Father Edward Hawks, is described as "an intimate history of a celibate movement in the Episcopal Church and of its collapse, 1870-1908" (Dolphin Press, pp. 255).

Very few historical fields offer such prospects for really original research work as does the field of Negro history from a Catholic point of view. The work would have to be strictly original, since there are no thumb-marked volumes accessible, only primary sources in archives, church records, old publications, tid-bits here and there.

Unfortunately, very little has been done in this particular field, particularly if one considers the voluminous writings of Protestants giving the facts of their early interest in the Negro. This lack of Catholic interest is regrettable from more than an historical point of view. Otherwise fair-minded Negroes, finding no source books of Catholic historical information, take it for granted that the Catholics have done nothing worth writing about. Consequently, if the Catholic Church does not receive credit for its work in ameliorating and improving the conditions of Negro slaves, the fault is largely our own.

In this country, naturally the most valuable sources of early Catholic information as regards Negroes will be found in the old Spanish mission settlements of the South. The diocesan archives of St. Augustine, Fla., should be a store-house of valuable data, as also the old records of the Diocese of Mobile. Pensacola, Fla., had a rich deposit of old records, but they were destroyed by fire some few decades ago.

The archives of the Archdiocese of New Orleans are ancient and invaluable. The Catholic Negro Historical Association, of which the Rev. Edward Murphy, S. S. J., Ph. D., is president, was founded at Xavier University, New Orleans, La., in 1932 for the purpose of accumulating and studying documents on the Negro, and of contacting and interviewing the thinning ranks of yesterday's slaves whose living stories of the days of the Blue and the Gray must all too soon pass into the great silence.

New Orleans is a trove of historical matter. Dr. Murphy and his assistant, Rev. Hugh Conahan, S. S. J., haunted cob-webbed corners and feasted on the mustiest archives until a rare accumulation of original papers (bills of human sale, Civil War clippings, Louisiana decrees, slave correspondence, etc.) was theirs and Xavier's.

In the not too far distant future the Association hopes to bring forth its first volume—a lucid record of the Negro in Louisiana previous to 1860. The author is Charles Rousseve, a post-graduate student of Xavier. The Association plans eventual publication of its work (at least the more important phases) in book or pamphlet form.

Nearer the Mason and Dixon Line, Maryland was about the only place where Catholics were even partially free to do anything at all about Negro conditions. The early Jesuit missions in Southern Maryland and the Baltimore archdiocesan archives have never been worked more than casually on this subject. Grace Sherwood, in preparing *The Oblates' Hundred and One Years*, and Brother Bede, C. F. X., Ph. D., in searching for material for his work on *A Study of the Development of Negro Education Under Catholic Auspices in Maryland and the District of Columbia*, did some valuable work in the Baltimore archives, but did not begin to touch them as a whole. A group of Negro Catholics accompanied the white Catholics who left Maryland for Kentucky in 1785. This would make a fine study in historical data.

The Society of St. Joseph also has some valuable records on Catholic work for Negroes since their advent to this country, but these cover only the past fifty years and the records will probably not be generally available for a few years until such time as a volume commemorating the American Josephites' fiftieth anniversary may be looked for.

Secular Negro historians are now going to Spain to study the rich deposit of documents covering the early Spanish settlements in this country. Important and valuable light is being thrown upon early Negro activities in the Spanish settlements of early days. In view of the fact that all the Negroes brought to this country by the Spanish settlers became Catholics, their story would be a bright feather in the hat of a Catholic historian. The question of the Dominican bishop, Las Casas, blamed for the beginning of American Negro slavery, should be definitely cleared up one way or the other. Present research workers in Spanish history are not likely to present found facts as Catholic facts; in truth the very reason why Catholic historians should get interested in Negro history is precisely because most Negro historians seem to be possessed of an animus against the Catholic Church, so much so that they present only those facts which are not always a credit to the Church, or present the facts which might reflect credit in a way which gives no indication of their being Catholic facts.

For one familiar with Spanish, the early Catholic colonies of South America are a fertile field for prime investigation. There Catholicism was free to exert a profound influence upon the Negroes and slavery. In this country, where Protestantism was the predominating religious influence, any effective work on the part of Catholics was crippled either by the smallness of the Catholic group, their unimportance, or the necessity under which they labored of even so much as securing a continued existence.

As an example of what might be done in the South American field, Dr. Mary Williams, a non-Catholic, did a very favorable and lengthy article in *The Journal of Negro History* (vol. XV, no. 3) on "The Treatment of Negro Slaves in the Brazilian Empire."

For historical information on the Negro in the United States the following are the principal sources:

BOOKS

De Miserabili Conditione Catholicorum Nigrorum in America (confidentiale ad Sanctissimam Sedem). Joseph Anciaux; private printing, 1903. A plea, written in Latin, to Pope Leo XIII in behalf of the Negroes in the U. S., as a consequence of which The Catholic Board for Mission Work among the Colored People was established in New York in 1907. Pp. 46.

The Life of Cardinal Vaughan. J. G. Snead-Cox: Herbert & Daniel, London, 1910; B. Herder, St. Louis. 2 vols. The life of Herbert Cardinal Vaughan, founder of the Society of St. Joseph for Foreign Missions, the first organized effort among the Negroes in the United States. Vol. I relates the genesis and early days of the organization at Mill Hill, England, and the first missions in the United States.

The Catholic Church and the American Negro. Rev. John T. Gillard,

S. S. J., Ph. D.: St. Joseph's Society Press, Baltimore, 1930. An investigation of the past and present activities of the Catholic Church in behalf of the 12,000,000 Negroes in the U. S., with an examination of the difficulties which affect the work of the missions. Six parts: past conditions (historical), present conditions, Negro migration, education, social welfare work, and obstacles to greater results. Pp. 324, 21 tables.

The Oblates' Hundred and One Years. Grace Sherwood: Macmillan, New York, 1931. History of the founding and the first hundred and one years of the first Catholic community of colored nuns in the United States. Pp. 288.

Negro-Catholic Relations. Willis N. Huggins. Unpublished doctoral thesis: Fordham University, New York, 1932. Dr. Huggins, a non-Catholic, is the first Negro to receive a doctorate from a Catholic University. Partly historical.

A Study of the Development of Negro Education Under Catholic Auspices in Maryland and the District of Columbia. Michael F. Rouse, Ph. D. (Bro. Bede, C. F. X.): The Johns Hopkins Press, Baltimore. 1935. An historical examination of Catholic efforts to educate Negroes in Maryland and the District of Columbia, from the beginning up to the present time. Pp. 125.

The Negro American. Rev. John T. Gillard, S. S. J., Ph. D.: Catholic Students' Mission Crusade, Cincinnati, 1935. A study book on Negro missions in the United States prepared for round table study, with special investigation, questions and suggestions for further study at the end of each chapter. Partly historical, partly statistical. Pp. 80.

Saint in the Slave Trade (St. Peter Claver). Arnold Lunn: Sheed and Ward, New York, 1935. About one-third biographical, one-third discussion of the slave trade, and one-third a rationalization of sanctity.

Pierre Toussaint. Leo R. Ryan: U. S. Catholic Historical Society's *Records and Studies,* New York, 1935. An instructive article of selections from the papers of a Negro slave, discovered while collecting data in the N. Y. Public Library for a history of old St. Peter's Church, N. Y., contained in vol. XXV of the *Records and Studies.* H. F. Lee told a sympathetic tale of this slave in *Pierre Toussaint, Born a Slave in St. Domingo,* published in Boston, 1854. Henry Binsse contributed a study on the same, *Pierre Toussaint, a Catholic Uncle Tom,* to vol. XII of the *Records and Studies.*

MAGAZINES

The Colored Harvest, St. Joseph's Society of the Sacred Heart, 1130 N. Calvert St., Baltimore, Md. First issue 1888.

St. Joseph's Advocate, St. Joseph's Society of the Sacred Heart, 1130 N. Calvert St., Baltimore, Md. First issue, 1883; last issue 1894.

Our Colored Missions, 154 Nassau St., New York. The Catholic Board for Mission Work Among the Colored People.

The Interracial Review, 220 West 42nd St., New York. Catholic Interracial Council.

American Board of Catholic Missions, 360 N. Michigan Ave., Chicago. Annual reports of the Board.

Negro and Indian Missions, 2021 H. St., N. W., Washington, D. C. Annual reports of the Commission for Catholic Missions Among the Colored People and the Indians. First report, 1890.

ARTICLES

Ecclesiastical Review:
- Vol. 2, March, 1890, p. 171, Negroes and Indians. Statistical.
- Vol. 2, April, 1890, p. 287, Negro Education in Arkansas.
- Vol. 11, Sept., 1894, p. 219, Protestant Zeal in Missionary Work.
- Vol. 16, June, 1897, p. 640, St. Joseph's Seminary for Colored Missions.
- Vol. 20, March, 1899, p. 265, A Native Negro Clergy.
- Vol. 38, Jan., 1908, p. 40, An Historic Church in Our Southland.
- Vol. 61, Dec., 1919, p. 640, The Condition of Catholic Colored Mission Work in the U. S.
- Vol. 62, Jan., 1920, p. 47, Catholic Activity in Behalf of the Negro.
- Vol. 79, Nov., 1928, p. 496, The Colored Harvest.
- Vol. 81, Nov., 1929, p. 482, Catholic Aspects of the Color Line.
- Vol. 92, Mar., 1935, p. 235, A Significant Jubilee for Colored Catholics.

American Catholic Historical Researches:
- Vol. 20, Apr., 1903, p. 82, Bishop England's Alleged Negro Priest.

United States Catholic Historical Society: Hist. Records and Studies:
- Vol. 8, June, 1915, p. 116, Mission Work Among Colored Catholics.
- Vol. 14, May, 1920, p. 120, The Mission to Liberia.
- Vol. 20, May, 1931, p. 173, N. Y. Negro Plot of 1741.

Catholic Historical Review:
- Vol. 3, April, 1917, Negro Catholics in the U. S.
- Vol. 9, April, 1923, The U. S. At Court of Pious IX.
- Vol. 16, April, 1930, Catholic Participation in the Diplomacy of the Southern Confederacy.

Records of American Catholic Historical Society (Philadelphia):
- Vol. 25, Mar., 1914, p. 18, European Opinion on Slavery.
- Vol. 35, June, 1924, p. 101, Catholic Missionary Work Among the Colored People of the United States.

Vol. 35, Dec., 1924, p. 325, Catholic Missionary Work Among the Colored People of the United States.

Catholic World:

Vol. 37, June, 1883, p. 374, Catholic Church and the Colored People.
Vol. 38, Feb., 1884, p. 604, Some Aspects of the Negro Problem.
Vol. 38, Dec., 1883, p. 342, Benjamin Banneker, Negro Astronomer.
Vol. 39, July, 1884, p. 484, Phyllis Wheatley, The Negro Poetess.
Vol. 40, Dec., 1884, p. 289, Present and Future of the Negro in the U. S.
Vol. 41, April, 1885, p. 32, Facts and Suggestions About the Colored People.
Vol. 42, Oct., 1885, p. 85, The Negro—How Can We Help Him?
Vol. 44, Dec., 1886, p. 309, Is the Negro Problem Becoming Local?
Vol. 44, March, 1887, p. 721, The Negro Problem and the Catholic Church.
Vol. 46, Feb., 1888, p. 577, Negroes in Mississippi.
Vol. 47, Sept., 1888, p. 738, A Country Negro Mission.
Vol. 48, March, 1889, p. 727, The Negroes and the Indians.
Vol. 50, Feb., 1890, p. 666, African Slave Trade.
Vol. 51, April, 1890, p. 101, The Josephites and Their Work for the Negroes.
Vol. 52, Dec., 1890, p. 347, The Catholic Negro's Complaint.
Vol. 52, March, 1891, p. 882, Native Clergy.
Vol. 55, April, 1892, p. 109, The Third Congress of Colored Catholics.
Vol. 56, Feb., 1893, p. 593, Lavigerie, the New St. Paul.
Vol. 58, Nov., 1893, p. 219, The Negro Race; Their Condition, Present and Future.
Vol. 63, May, 1896, p. 265, The Negroes and the Baptists.
Vol. 66, Jan., 1898, p. 519, Twenty Years' Growth of the Colored People in Baltimore.
Vol. 70, Oct., 1899, p. 1, A Catholic College for Negro Catholics.
Vol. 113, Aug., 1921, p. 577, The Americanization of the Negro.
Vol. 135, May, 1932, p. 213, The American Negro.

The Journal of Negro History:

Vol. II, no. 4, Catholics and the Negro.
Vol. VII, no. 4. Brazilian and U. S. Slavery Compared.
Vol. XV, no. 3, The Treatment of Negro Slaves in the Brazilian Empire.
Vol. VII, no. 4, Brazilian and U. S. Slavery Compared.
Vol. X, no. 4, The Abolition of the Brazilian Slave Trade.
Vol. X, no. 3, Le Code Noir.
Vol. XIV, no. 4, Lafayette, Friend of the Negro.

America:

Vol. 2, Feb., 12, 1910, p. 569, Apples of Discord Among the Fathers.

Vol. 22, Nov., 15, 1919, p. 82, A Lesson from Race Riots.
Vol. 26, March 11, 1922, p. 493, Catholic Activity on Negro Missions.
Vol. 28, Feb., 17, 1923, p. 415, The Catholic Church and Slavery.
Vol. 30, Jan., 10, 1924, p. 327, The Catholic Church and the Negro.
Vol. 31, May 24, 1924, p. 27, The Negro's Progress.
Vol. 41, July 6, 1929, p. 296, How Many Colored Catholics Are there?
Vol. 50, Jan., 20, 1934, p. 370, First Negro Parish in the U. S.
Vol. 51, June 16, 1934, p. 227, Papists and Negroes in Early Maryland.
Vol. 52, Dec. 15, 1935, Cardinal Gibbons, Friend of the Negro.

(REV. JOHN GILLARD, S. S. J.)

Anniversaries. 25th: National Conference of Catholic Charities (*Catholic Charities Review*, October); consecration of St. Patrick's Cathedral, New York City (*Catholic News*, October 5); Holy Trinity, Batavia, Ohio; St. Monica's, Kansas City, Mo.; Holy Angels, Omaha, Neb. (*True Voice*, October 4); St. Charles, Burlington, Wis. *50th*: St. Joseph's, Holland, N. Y. (*Catholic Union and Times*, October 17); St. Thomas, Beloit, Wis. (*Catholic Herald Citizen*, October 5); Holy Rosary, Milwaukee, Wis. (*ibid.*); Sacred Heart parish, Stetsonville, Wis.; SS. Peter and Paul, San Francisco (*San Francisco Monitor*, November 2); Sacred Heart parish, San Francisco (*Monitor*, October 26). *75th*: Foundation of the Congregation of the Sisters, Servants of the Holy Heart of Mary; St. Joseph of the Holy Family, New York City (*Catholic News*, October 5); All Saints parish, Bridesburg, Pa.; St. John's, Dry Ridge, Ohio (*Catholic Telegraph*, September 19); St. Patrick's, Eau Claire, Wis. (*Catholic Herald Citizen*, October 5); Cathedral parish, Denver, Colo. *125th*: St. Joseph's, New York City (*Catholic News*, November 2); St. Patrick's, Augusta, Ga. (Augusta *Bulletin*, September 21). *800th*: Cistercian Abbey of Heiligenkreuz, Austria.

Documents: Letters to Bishop Henni (continued), Peter L. Johnson (*Salesianum*, October).

BRIEF NOTICES

Atiya, Aziz Suryal, *The Crusade of Nicopolis.* (London, Methuen, 1934, pp. xiv, 234, 10/6.) As the Ottoman Turk at the end of the fourteenth century was slowly encircling Constantinople, western Europe was enjoying some degree of peace. The time seemed propitious for a crusade and Boniface IX proclaimed it. Knights from France, England, Germany, and Aragon, restive because of the prevailing quiet, joined in the enterprise, but met with defeat before Nicopolis on the Danube in 1396. More than ever was the way now open for the Turk to push his frontier into the heart of the Empire and, but for a Tartar advance, to take Constantinople. Dr. Atiya describes the details of the Nicopolis campaign and promises a larger work on the Crusades of the latter Middle Ages. For this dissertation (University of London), he has used western as well as eastern sources, some of which he presents in appendices. We may say in passing that there is not, as he implies, anything new about the idea that "the crusading movement continues to be a force in European politics" after Acre fell in 1291. (F. J. Tschan.)

Brown, Sidney MacGillvary, *Medieval Europe.* Revised edition. (New York, Harcourt, Brace and Company, 1935, pp. xiii, 635, $3.25.) The original edition of which this is a revision was published in 1932 and reviewed by Rev. F. A. Walsh, O. S. B., in the Catholic Historical Review, XIX (1933-34), pp. 82-83. The new edition attains a better balance by the omission of some political detail and by the increased space devoted to social and cultural developments. A chapter on Pre-Conquest England, a concluding summary of fifteenth-century culture and society, nine additional maps and eight diagrams have been included. The suggested readings for each chapter have been enlarged and brought to date. The criticisms of the first edition made by Father Walsh must remain; except that the somewhat fuller explanation of intellectual life makes for a more sympathetic treatment. The theory of the unity of the human intellect appears no longer to be attributed to Aristotle (p. 333). After William of Occam, "philosophy was no longer the handmainden of Theology; she had set up a house of her own" (p. 334). The new concluding chapter adds that "the 'Reformation' was not at all a natural or a logical movement, and the Renaissance had no monopoly upon individualism or upon an appreciation of the good things of this earth" (p. 572). (Marshall W. Baldwin.)

Brown, William Adams, Ph. D., D. D., *The Church Catholic and Protestant.* (New York and London, Charles Scribner's Sons, 1935, pp. xiii, 421.) The desire for unity is the *leit motiv* running through Dr. Brown's book. In fifteen chapters he examines the Church, Catholic and Protestant, analyzing with a measure of success the points of difference and the points of community between the two bodies, and concluding that "in spite of existing differences, there exists a field of agreement, in which if we were true to our professed convictions, common action would be possible." For Protestant bodies federation is the author's solution, but little except "common action" is to be hoped for in connection with Roman Catholicism, for "Roman Christianity permits no recognition of any other Christian communion," and "wherever one tries to take action looking toward unity the shadow of Rome falls across the picture."

Dr. Brown confesses that "he had been teaching theology for many years before he came to realize that it was his duty to help his students to a sympathetic understanding of the type of religious experience found in Catholic christianity." The reader of his book cannot doubt that he makes a conscientious attempt to impart such a sympathetic understanding, but may well question his success in accomplishing his aim. It is doubtful that anyone looking in from the outside, with the conviction that "Protestantism is not a passing phase in Christian experience but represents a type of piety for which a place must be found in the universal church," can present the Church in her true colors. If Dr. Brown would clear away the debris that heresies have cast upon the Church and bring her to light, not as a "legal institution," merely, but as a living, pulsing organism, the Mystical Body of Christ that St. Paul everywhere proclaims her to be; if he could teach the doctrine of the Communion of Saints as the Church teaches it—the brotherhood of man under the fatherhood of God in time and eternity; if he understood the monastic ideal as the Church understands it and practices it, as a way of freedom for those who choose it, and not part of a "double standard" of salvation; if he would recall that the Church has always taught lay participation in the priesthood of Christ as well as a special priesthood; if Dr. Brown could understand and present the Church in her teaching on these points—to mention but a few—he might have larger hope of producing in his students a sympathetic understanding.

Prayer is the ultimate dynamic, the only "unifying experience through which he can hope to attain a united church," says Dr. Brown. It is also the hope of the Church. She has ever before her eyes the picture of a united world in prayerful attitude upon its knees offering the Clean Oblation, the greatest of all prayers, from the rising to the setting of the sun. It is because she knows the realization of this picture to be her divine commission that she can recognize other Christian bodies only when they are part of this picture. Dr. Brown's efforts for church unity are commendable in their sincerity and earnestness. Catholic readers will disagree with him on many points but they will honor him for his good intentions. (LINDA MALEY O'HARA.)

ERMAN, ADOLPH, *Die Religion der Ägypter. Ihr Werden und Vergehen in vier Jahrtausenden.* With 10 plates and 186 illustrations in the text. (Berlin and Leipzig, Verlag Walter der Gruyter, 1934, pp. xvi, 465.) This is not so much a third edition of Erman's well known *Die ägyptische Religion* as an entirely new work written on a more elaborate scale. On the other hand, the book has this in common with its predecessor, that is written not merely for the specialist but for the general reader. It may be considered the most systematic and reliable account of Egyptian religion which we possess to date, a work that could only be composed by a scholar who had an unrivalled first-hand knowledge of notoriously difficult source material. A welcome feature is the copious citation in German translation—many of the translations are new—of numerous religious texts. Exact references to collections in which these texts can be found and to further discussions of disputed points are given in the *Anmerkungen* printed near the end of the book. If there is one general fault to be noted in the work, it is this: the exposition of Egyptian religion would certainly have gained in clarity and significance, if it had been more formally connected with the political, social, and economic development of ancient Egypt. A. Moret, *e. g.*, has made this connection very well in his excellent *Le Nil et la civilisation égyptienne.* The book is profusely illustrated and has an index. (M. R. P. M.)

Francis d'Assisi, Mother, O. S. U., *Sant' Angela of the Ursulines.* (Milwaukee, The Bruce Publishing Company, 1935, pp. ix, 174.) The appearance of this brief biography of the great educator of women was well-timed, coming as it did just when the Ursulines were entering on the celebration of their fourth centenary. That celebration ought to lead teachers in general and especially those engaged in women's colleges to study the career of that genius (she certainly was a genius) who early in the sixteenth century courageously planned for the higher education of women, and planned in such a way that her work has endured and prospered and bids fair to continue for many a century. The author has adopted a somewhat unusual mode of presenting the subject. The book reads much like fiction, and there are, as is frankly confessed, fictional elements in it, but they are interwoven with historical fact, and the standard authorities are carefully mentioned at the end. The work has been conscientiously done and will undoubtedly enhance the prestige of a woman who has given to the world a scheme of education which for soundness and adaptability is unsurpassed. (Edwin Ryan.)

Gerster a Zeil, Thomas Villanova, *Ius Religiosorum in compendium reductum pro iuvenibus religiosis.* (Turin, Marietti, 1935, pp. xi, 324, lire 15.) Intended for recruits to the religious state, this commentary on the canon law for religious is necessarily brief and does not enter into intricate questions that may at times perplex one. Historical references are wanting. The interpretation is usually the more accepted one, but it is at certain points open to question. At no place does the Code authorize the local ordinary to preside at the chapter of a diocesan institute of male religious (p. 243). Most of the relevant authentic interpretations by the Holy See are properly taken into account; but overlooking one leads to a faulty explanation of canon 556, § 4. Despite a few such shortcomings this book will appeal to those who seek a concise and summary interpretation of the respective part of the Code. (Valentine Schaaf, O. F. M.)

Graham, Stephen, *Tsar of Freedom: the Life and Reign of Alexander II.* (New Haven, Yale University Press, 1935, pp. 324.) Mr. Stephen Graham knows Russia: the land, the people, their literature, as numerous books, reaching back over many years, have shown. But it may be doubted whether his latest work will add greatly to his reputation as an historian. It does not seem to rest on very exhaustive research; its bibliography shows marked lacunae; it lacks the graces of style; it does not seem carefully planned;

it is neither a detailed biography of the Tsar Liberator nor a comprehensive and adequate survey of the development of Russia during a vastly important reign. At any rate, the interest of the subject and period, the author's real understanding of Russian life and modes of thought, his freedom from the bias either of the Liberal or Revolutionary schools on the one hand or of the die-hards on the other, and the somewhat mournful charm of thinking oneself back for a time into that now vanished world—such things combine to make this a book that one can read with considerable pleasure. (R. H. LORD.)

HACKER, LOUIS M., *A Short History of the New Deal.* (New York, F. S. Crofts and Co., 1934, pp. 151, $1.75, paper $ .85.) This well-organized book comprises chapters on the coming of the New Deal, the New Deal in Theory (reconstructing agriculture and industry, and saving the credit structure and regaining foreign markets), the New Deal in Practice (agriculture and industry); and appendices giving the Legislative Record of the Seventy-Third Congress, and showing the Course of Recovery in Index Numbers. There is also a bibliography and there is a good index. The same penetrating analysis and stimulating inquiry characteristic of the author's *United States since 1865* are to be found abundantly in the present volume. But the New Deal has gone far since the publication of this study; its stormy career during the past eighteen months calls for an additional chapter which it is hoped Mr. Hacker will soon present. (L. F. S.)

HACKETT, CHARLES WILSON (Ed.), Professor of Latin-American History in the University of Texas, *Pichardo: Limits of Louisiana and Texas.* Vol. II. (Austin, The University of Texas Press, 1934, pp. xv, 618.) Those who are interested in the history of our Spanish Borderlands certainly owe a debt of gratitude to Professor Hackett for making available in English, in so scholarly and attractive a manner, Father Pichardo's valuable defense study of Spain's claim to Eastern Texas when this region was disputed by the United States at the time of the Louisiana Purchase, in 1803. This, the second volume of the series, continues and completes about one-half of the original Spanish work, the first volume having appeared in 1931.

As to the method observed in editing this precious document, it may well serve as model for similar enterprises. For one thing, Professor Hackett has skilfully organized the unbroken Pichardo text into chapters, but retained the paragraph numeration of the original. Moreover, while Pichardo's own discussion is printed in 10-point type, his lengthy quotations from the sources appear in 8-point. This adds to both clearness and neatness. Finally, the editor not only corrects Pichardo's errors in the light of modern researches but also supplies in the footnotes an abundance of references to writings that have appeared on the subject since the days of Pichardo. In the back of the volume is a reproduction of Pichardo's large "Map of New Mexico and Adjacent Lands." A useful bibliography (pp. 531-552) and a very detailed index (pp. 553-618) add greatly to the value of the volume. (FRANCIS BORGIA STECK.)

HOVRE, Rev. FRANZ DE, Ph. D., *Catholicism in Education.* Translated from the French by Rev. Edward B. Jordan, M. A., S. T. D. (New York, Benziger Bros., 1934, pp. xx, 501.) All earnest teachers will find this volume most timely and of great service to them in their sincere endeavors to integrate the several forces that contribute to the development of the personalities they have had entrusted to them in "the little ones" under their direction. In these well thought out pages by Dr. De Hovre, of the Belgian Institute of Education, and most correctly translated by Dr. Edward Jordan, of the Catholic University of America, all interested in the work of education will be made to realize that education worthy of the name is an education that rests on a true and complete philosophy of life. The last part of the volume deals with those whom Dr. De Hovre regards as the outstanding Catholic educators in the United States, France, England, Belgium and Germany. Here one feels that Dr. De Hovre missed an opportunity to round out his otherwise excellent endeavors by failing to evaluate at greater length than a mere reference the work of Dr. Shields and Msgr. Pace. (L. L. McVAY.)

HUMEAU, G. (Ed.), *Les plus beaux Sermons de Saint Augustin.* Tome III. (Paris, Maison de la Bonne Presse, 1934, pp. 436, 15 fr.) Canon Humeau concludes his translation of selected sermons of St. Augustine with this volume, printing forty-one more discourses, chiefly *de tempore*, and of the feasts of the saints. The work, of course, is primarily intended for edification, but it is not without value to the layman in history. Of the quality of the translation we have written in connection with the earlier volumes; in brief, it is an Augustinian anthology any language may well envy. (F. J. TSCHAN.)

HYSLOP, BEATRICE FRY, ***French Nationalism in 1789 according to the General Cahiers.*** (New York, Columbia University Press, 1934, pp. xviii, 341, $3.75.) The pronounced character of French nationalism, particularly emphasized and developed during the years of the Revolution, has called forth the publication of several specialized studies by the members of Professor Hayes' seminar at Columbia. Miss Hyslop has chosen as her contribution a study of the evidence of this nationalistic development to be found in the *cahiers de doléances*. These cahiers were "complaints or recommendations of reform" drawn up for the guidance of deputies to the States-General by the various electoral assemblies throughout France on the eve of the Revolution. The amount of evidence that careful study of the cahiers has yielded is indeed surprising, but not the least contribution of Miss Hyslop's painstaking work is to be found in the appendix to her volume. There she has printed a complete list of the cahiers with exhaustive indications of their availability in print, and of their particular contributions to a study of French nationalism. The general lists are further subdivided into some forty-nine separate categories, in which the cahiers are arranged according to the specific manifestations of nationalistic sentiment evidenced in them. All in all, this appendix offers, in the opinion of the reviewer, the best guide to the cahiers that has yet appeared in print. The contribution which the cahiers have to make on the special subject of nationalism seems to have been handled with excellent judgment and definitive thoroughness. (JOHN J. MENG.)

Katholische Leistung in der Weltliteratur der Gegenwart dargestellt von führenden Schriftstellern und Gelehrten des In- und Auslands. (Freiburg im

Breisgau, Herder, 1934, pp. iv, 387, $2.50.) This work fills a real need; one wishes that it had an equivalent in English. However, English readers of the Catholic faith will get a more comprehensive knowledge of what their co-religionists of the European continent are doing in literature than will the latter of what American (that is, in the United States) Catholic literary effort has been and is. Shane Leslie contributed the chapter on the English Catholic *Schriftum* (pp. 137-160); Agnès de la Gorce, of Paris, that on the United States (pp. 161-170); Canada and the Latin American countries go unnoticed. While it may be true that today Catholic literary production in the United States lags behind that of the older European lands, the contributor could have pointed to no inconsiderable achievement without going outside the fold. Why, for example, note Irving Babbit, Paul Elmer More, Henry Adams, Ralph Adams Cram, however much their works illustrate tendencies, when men and women of literary accomplishment within the Church go unmentioned? We can agree with the contributor that there is hope for American Catholic literary effort, but that hope is better founded than she has made clear in her discursive essay. Could the publisher not have found someone in this country to write this chapter, as he found natives to do the chapters on the Slavic and Hungarian peoples? (F. J. TSCHAN.)

KOCH, LUDWIG, S. J., *Jesuit-Lexikon: Die Gesellschaft Jesu einst und jetzt.* (Paderborn, Verlag Bonifacius-Druckerei, 1934, pp. 1878, 29 R. M.) Father Koch had in mind two purposes in composing this dictionary of the Society of Jesus—the commemoration of the founding of his Order in 1534 and a new appraisal of the scientific studies which have been made by members of the Society during the past century and a half. Two thousand two hundred and eleven articles are contained in this work of 1878 pages. From his Foreword, it is apparent that no aspect of the development of the Jesuits has been neglected. What Father Koch particularly wished to do was to build a new bridge from the past with its unfortunate attitude toward the Society to the more intelligent present which understands that past under the clearer light of contemporary historical scholarship ("Der wahrheit nun und dem Geiste des Verstehens eine neue Brücke zu schlagen, ist das Ziel dieses Werkes"). In this he has been greatly assisted by the recent histories of the Society in various lands, such as those by Duhr, Fouqueray, Burnichon, Tacchi Venturi, Rodriguez, Poncelet, Zaleski, Thomas Hughes, and others. Very many articles in the *Lexikon* are of interest to American Jesuits and to those educated in their colleges and universities in the United States. There are surprises all through this immense book of knowledge, such as the articles on Jesuit bibliography, Jesuit periodicals, Father Pro, Father William Doyle, Charles Plowden who was a fellow-novice with Archbishop John Carroll and who preached at the latter's consecration in 1790, Leo Taxil, Catherine Tekakwitha, the Jesuits and aeronautics, the Irish, English, Japanese, and North American Jesuit martyrs, the novels of Father Finn, and a short article devoted to the historical work of the venerable Francis S. Betten. The *Jesuiten-Lexicon* is a model of conciseness and precision, and the work in itself is a worthy contribution to the quatercentenary of the Society of Jesus. (P. G.)

Lawler, Thomas Bonaventure, *Standard History of America.* (Boston, Ginn and Company, 1933, pp. iv, 625, lxvi, $1.40.)

Faulkner, Harold Underwood and Kepner, Tyler, *America Its History and People.* (New York, Harper and Brothers, 1934, pp. xiii, 853, $2.20.)

Magoffin, Ralph, V. D., and Duncalf, Frederic, *Ancient and Medieval History.* (New York, Silver, Burdett and Company, 1934, pp. xviii, 860, xvi, $2.24.)

The content of the *Standard History,* though arranged in teaching units, is nevertheless, organized with chronological continuity. This, perhaps, is well since the text has been prepared to serve the needs of the child in the upper elementary school. The pedagogical aids which are numerous and adequate include previews, summaries, activities, vocabulary drills, and tests. So comprehensive are they, in fact, that the text could be used without an accompanying work book.

The function of the single volume text in the Social Science curriculum today is a matter which needs consideration. The young people of the junior and of the senior high school like their elders in college and university are learning to seek information from other than a single source. This creates a problem for the writer of the single volume text. Shall he chronicle in condensed form a summary of historical events, a partially developed outline the details of which may be filled in by instructor and by students? Such is the aim of the *Standard History.* In the writer's words its purpose "is to impart to the pupils of the upper grammar grades a general knowledge of our nation's history."

On the other hand, the authors of the Faulkner-Kepner book, "have followed the thesis that the field should be deliberately limited, but that within the field selected a development as complete as possible should be essayed." But herein lies the difficulty. Just how complete is "as complete as possible" when interpreted in terms of twelfth-year achievement? To illustrate: a twelfth-year group using the book under discussion found the treatment of recent immigration restriction (pages 457-458) inadequate; yet it is doubtful whether a fuller treatment could have been afforded within a volume of this compass. Again using the same passages for purposes of illustration: in the brief summary of legislative measures no act is mentioned by name; accordingly the acts find no place in the index. Yet the students sought information upon certain definite acts. All of this is not so much by the way of criticism as to point out the difficulty of producing a single volume which will, on the one hand, be something more than a chronological compilation of important historical events, and on the other hand, will have more continuity than a series of monographs. This single volume is by all odds the most satisfactory solution so far. As would be expected from an acquaintance with the writings of Professor Faulkner, there is a strong emphasis on the social and economic phases.

The third book, like the second, intended for use on the upper secondary school level, deals with material in ancient and medieval fields. The subject matter is grouped into seven designated parts. There would be no difficulty, however, in handling the material in unit organization. Judging by the sub-titles of the volume, *The Rise of Classical Culture and the Development* *of Medieval Civilization*, it might appear that the authors desired to stress the civilization of a people or a period. However, a glance at the sub-captions followed by an analysis of content shows clearly a decided emphasis on political history. There are fewer pedagogical aids than are usually found in texts of this type. Many would think this commendable, since the instructor for the most part prepares his own work sheet or is partial to some already on the market. A multiplicity of suggestions, aids, activities, in the text, in addition to those in the works frequently tends to confuse, rather than clarify the matter. The use of italics and parentheses in the text as an aid to pronunciation is of doubtful value. It is hardly necessary to assist the student on this level of instruction with the pronunciation of such words as Piltdown, Solon, Jupiter, etc. If this assistance must be given the student it would be better to take care of the pronunciation in the index. (Sister MARY CELESTE, R. S. M.)

LAZZATI, GIUSEPPE, *Teofilo d'Alessandria*. (Milano, Società Editrice "Vita e Pensiero," 1935, pp. vii, 94.) Doctor Lazzati's work forms the nineteenth volume of the Philological Series of publications of the Catholic University of Milan. The monograph was written under the direction of the late Don Paolo Ubaldi, ordinary professor of ancient Christian literature at the same university. This study on Theophilus, Patriarch of Alexandria from 385 to 412, is founded on all his extant writings, either in the original Greek, or in Latin and oriental versions. Also with the aid of secondary sources, the author has given as complete a picture as possible of the bellicose patriarch and of his struggle with the Patriarchs of Constantinople. Moreover, he has thrown light on the relations of Theophilus with the Origenists. (J. J. ROLBIECKI.)

LOCKWOOD, DEAN P., Ph. D., *A Survey of Classical Roman Literature*. Two vols. (New York, Prentice-Hall, Inc., 1934, pp. 334, 383.) The author states that these two volumes comprise "a complete *fifth-year* Latin course, designed to crown the intensive work of the first four years with a rapid comprehensive survey of national or classical Roman literature—tracing the evolution of the literature from its beginnings to its dissolution, and presenting as complete as possible a picture of Roman civilization, through the medium of selections from literary masterpieces." The term "classical, or National, Roman Literature," as used by the author, represents the period from 240 B. C. to approximately 125 A. D. The Introduction provides brief but adequate information under the following headings: "Foreword on Latin Literature as a Whole"; "Native Latin Literature"; "Greek Literature"; "National Roman Literature." "The National Roman Literature" is subdivided into the following six periods: 240-*150* B. C.; 175-*85* B. C.; *85*-43 B. C.; 43 B. C.-14 A. D.; 14-96 A. D.; 96-*125* A. D. (Dates in italics are approximate.) The selections are arranged chronologically in their appropriate periods, following a discussion of the life and works of the author represented. The lines in the selections are numbered completely. While no complete vocabulary is provided, each volume offers at the end copious notes which include "the meaning of practically every word not appearing in the *Latin Word List* of the College

Entrance Examination Board, except those words which are obvious as compounds or have English derivations."

The author's purpose is stated as follows: "Frankly, the present *Survey* is designed to be at once a finishing course for those—and they are the great majority—who will take no more Latin, and an orientation course for those who will continue their study of the subject and will either delve deeper in the classical field or extend their range of work into the patristic or medieval or modern domains."

Despite the two articles, "The Haverford Plan" (*Journal of Higher Education*, June, 1930), and "Latin in the College" (*Education*, June, 1934), in which the author sets forth "the pedagogical principles upon which this book is based," I find no justification for the present Survey as an orientation course in the fifth year of Latin for those who will continue their study of the subject. Such students, it seems to me, would profit far more by concentrating on fewer authors or types. However, I can see distinct advantages in this *Survey* as a finishing course. While I agree with the author that there is room for difference of opinion as to choice of selections, I cannot find the slightest justification for his choice in such a course of such frankly sexual accounts as "The Rape of Lucrece" II, 13-16, and "The Widow of Ephesus" II, 165-167. It is regrettable, too, that he has seen fit to include (II, 142) the following misleading statement: "Stoicism prepared the way for Christianity, but if Seneca's essays and treatises are inclined to seem trite, it is because—in the course of almost 2000 years—*Christianity has administered an overdose of preaching*." (Italics are mine.) The printing and general arrangement of these volumes are excellent. However, they would have been improved considerably if the notes had been put at the bottom of the pages instead of at the end. (Brother GILES, C. F. X.)

MANLEY, INZA JANE, *Effects of the Germanic Invasions on Gaul, 234-284 A. D.* [University of California Publications in History, Vol. 17, No. 2.] (Berkeley, California, University of California Press; London, Cambridge University Press, 1934, pp. xxv, 142.) Well-documented, amply annotated, and supplied with an excellent bibliography, this scholarly treatise presents a logical, dispassionate view of the turbulent, fifty-year period. The conclusions drawn from the facts are important, for it was this period which formed the basis upon which the leaven of Christianity worked, resulting in Medieval Europe. The period of internal political strife, economic changes, and barbarian invasions effected a decided change in the administration of the Empire. The author shows the correlation of these factors, especially of the usurpation of rule and the invasions. One type of disturbance encouraged and permitted the other. Coin hoards show not only the path of invasions, but also the insecurity of economy and of life, which were the driving forces in the reorganization of life in Gaul, and the reason why Gaul changed from a country fortified only by the *Limes*, to one dotted with castles and walled cities. These same city walls and castles belie the statement that Gaul was economically ruined. By helping to create the characteristic insecurity of this period, the Germans influenced Gaul. The author thinks Gallienus was unjustly criticized by his biographer, supporting her view by the fact that he instituted reforms and repulsed the Germans. Her evidence admitted, we see no reason for her conclusion. His biographer was criticizing him on moral grounds ("he was born for the belly and lust"), but not as an administrator. (W. J. SCHIFFERLI.)

McGIFFERT, ARTHUR CUSHMAN, *Christianity as History and Faith.* Edited by A. C. McGiffert, Jr. (New York, Charles Scribner's Sons, 1934, pp. xiv, 322, $2.50.) This is a posthumous collection of essays and addresses arranged in two parts: historical and interpretative. The writer was President of the Union Theological Seminary and the editor is his son who is of the Chicago Theological Seminary. A Catholic reader may well be astonished by the opinions of two teachers of the teachers of Christianity as expressed by one and published by the other. The historical portion, although written with great respect for traditional Christianity, betrays a profound ignorance of Catholicism and its fundamental difference from Protestantism. Like most Modernists the writer shows no acquaintance with systematic Catholic theology, and yet considers himself competent to pass judgment on it. In the expression of his personal belief, in the second part, he denies that a Christian must necessarily believe in the Divinity, the Incarnation or the Resurrection of Christ. These beliefs are said to be unimportant. We are saved by the life of Christ and not by his death. Belief in God is a means not an end. One may deny the existence of God, and yet be *Christian.* To be a *Christian* one must trust in the absolute supremacy of Christ; not the historical Christ, or the Christ of the Bible or the Church, but the Church of growing experience and ideals. If we could be shown higher ideals than those which we have continuously associated with Christ, we ought not to call ourself *Christians,* but should follow these higher ideals. Church unity, we are told, is desirable but it need not be in organized form. Christianity can enrich other religions, but can also be enriched by them. The modern social gospel is the ground of hope. The Christian is one who knows the joy, inspiration and glow of Christian service. Doctrines are utterly unimportant. (EDWARD HAWKS.)

MONTGOMERY, RICHARD G., *The White-Headed Eagle; John McLoughlin, Builder of an Empire.* (New York, Macmillan, 1935, pp. xiii, 358.) Whenever the history of the United States is told, the romance of Oregon will brighten its pages. And in the center of any discussion of the settlement of Oregon looms the figure of him whom the Indians called "the White-Headed Eagle," and whom white men knew as the "King of Oregon." Chief Factor of the Hudson's Bay Co. in Oregon for the score of years that preceded and included the first American settlement, Dr. McLoughlin was as significant a determinant of the conditions of settlement as terrain, climate, or Indians. Traders, missionaries, settlers—all reckoned with Dr. McLoughlin. In their necessities all benefited from his broad human sympathy, a sympathy which finally conquered in the conflict with his loyalty. Loyal to the core McLoughlin was faced with a problem of dramatic intensity—to preserve his company's interests (and his nation's), should he let destitute Americans starve? He did not. And that answer assures his name continual benedictions. But the conflict between his loyalty to his employers, his charity, and his love for Oregon are the materials for the great tragedy of the romance of Oregon. McLoughlin's parents had been Catholic, but grandfather Fraser had imparted Anglicanism with the other education he gave. At Ft. Vancouver the Chief Factor conducted services according to the Anglican ritual, fully satisfying himself, partially satisfying his Scotch traders, not at all satisfying his French Canadians. Even to him it was not completely satisfying in the troubled Forties, and on November 18, 1842, he returned to the faith of his fathers, making his abjuration before his friend Father Blanchet. On the same day he made his confession, and had his marriage blessed by the Church. He was most zealous in his religious life, and five years later the newly-appointed Archbishop Blanchet brought him word that Pope Gregory XVI had made him a Knight of St. Gregory. Montgomery has told the story in a straight-forward manner. Not an inspired recital, the simple directness seems most appropriate. The account is well supported with notes placed at the end of the book. There is a bibliography, and also an index. (P. RAYMOND NIELSON.)

MORE, PAUL ELMER, *The Sceptical Approach to Religion.* (Princeton, Princeton University Press, 1934, pp. 201.) This volume, small in size but extensive in subject matter, is not for the masses but for the classes who are well versed in the history of philosophy and religion. If read with an open mind by those who honestly are seeking for a key to religion, this volume will be both impressive and instructive. The author leads the true sceptic, " an inquirer, that is, and not a dogmatist disguised as an agnostic," through the ideas of religion as presented by the Greek philosophers, Plato especially, and thence on to a study of how monotheism was nurtured and protected by the Hebrews, and finally how the germinal idea of the supernatural as found among the Chosen People was brought to its full epiphany in the Incarnation of Our Lord and the Christian Church He founded. Naturally the author being a Protestant stresses the subjective aspect of religion. The reader for whom he writes will because of this be better able to correlate these views of the author with his own experiences and thus be the more surely led from Reason up to Faith, from the Natural up to the Supernatural. One puts this volume down with a vivid recall of the truth of Cardinal Newman's statement, " to be deep in History is to cease to be a Protestant," and we can add here that this is true whether you spell the term " Protestant " with a capital or a small " p ". (L. L. MCVAY.)

NETTELS, CURTIS PUTNAM, *The Money Supply of the American Colonies before 1720.* [University of Wisconsin Studies in the Social Sciences and History, No. 20.] (Madison, Wis., 1934, pp. 318, $2.00.) In masterly and truly historian fashion Professor Nettels has traced the slow and arduous development of the economic life in the American colonies (handicapped by England's century-old domination and control); their bitter struggle for economic independence, self-sufficiency and a higher standard of living; the increasing hardships of an almost permanent and universal scarcity of the currency necessary for their domestic and foreign trade; and the drawbacks involved in the use of commodity money, foreign coins and credit currency (paper money). The author attempts, in a rather informal way, to throw light upon the "vexing currency questions" of today. To some extent his endeavors may be said to have been successful. Even the mistakes of others are instructive. Unfortunately, however, the lack of a clear-cut thesis or problem and its formal defense or solution, respectively, does not admit of as many conclusions upon present economic conditions and "monetary experiments" as he wishes to make. As a historical study the treatise is as valuable and interesting as it is authentic (witness the extensive bibliography given). But the specific "interpretation" and evaluation of the historical facts presented—with regard to the economic principles involved and their applicability to present problems and policies—are functions quite outside of the historian's rôle and sphere proper. Thus, the correctness of the author's concept of "inflation," and the appropriateness of designating as "inflationary" certain tendencies and policies of the colonists, are open to question. Besides, the economic and political conditions of the United States today are so radically different from those of the colonial times under consideration as not to warrant so close a comparison and application as maintained. As a whole, the book is well written. What the reader justly deplores is the fact that the study does not cover the entire colonial period up to the Revolutionary War. (HUBERT MEURER.)

NOBLE, GEORGE BERNARD, *Policies and Opinions at Paris, 1919: Wilsonian Diplomacy, the Versailles Peace, and French Public Opinion.* (New York, The Macmillan Company, 1935, pp. 465.) This book is essentially a study of French public opinion, chiefly as reflected in the press, in its attitude towards the more distinctively Wilsonian policies and, in a secondary way, towards the peace-making in general during the time of the Paris Conference. The policies of the French, American, and British official representatives are described mainly only in order to explain the repercussions in the Parisian and provincial press. Italy figures but little, and except for a chapter on the Russian problem and a little about Austria, the questions of Northern, Eastern, and Southeastern Europe are left out of account altogether. Within the area so circumscribed, the author, who was in 1919 attached to the American Commission to Negotiate Peace, has done his work well. On the basis of studies in Paris and at the Stanford University and Hoover War Libraries, he displays a very extensive acquaintance with the French newspapers of that time and with the primary and secondary sources available in French and English bearing upon the Peace Conference. The excited and vociferous public opinion of the land and capital in which the peace-making was carried on was a highly important factor in that process, and by this intensive and objective study of that factor Professor Noble has made an important contribution to the history of the Peace Conference. This study shows once more how far President Wilson was from being, as a widely circulated legend would have it, the green and gullible dupe of wily European diplomatists; it brings out rather how often, how manfully and successfully, he stood out against the desires and demands of the government and nation whose guest he then was; and, above all, it demonstrates again how impossible it was to effect an altogether just and satisfactory peace settlement in the face of the furious tide of vindictive and rapacious nationalism which the war had raised up in France, as in nearly every other belligerent country. (R. H. LORD.)

PATTERSON, FRANCES TAYLOR, *White Wampum: The Story of Kateri Tekakwitha.* (New York, Longmans, Green & Co., 1934, pp. 304, $2.00.) The author is to be commended for this highly informative and entertaining narrative of the life of the saintly princess of the Mohawks. She has set forth the simple and sublime faith of this child of the forest in a most charming manner. The book reveals a careful study of the early French Canadian sources, which guarantees the factual accuracy of the story. One glimpses in this book not only a picture of little Tekakwitha and her people, but a tender and compassionate portrayal of the trials and sufferings of the heroic Jesuit martyrs. Everyone acquainted with the romance and adventure to be found in early American Church history will want to read this book. (E. C. LAMORE, O P.)

POPE, HUGH, O. P. (Ed.), *The Layman's New Testament.* Revised Edition. (New York, Sheed and Ward, 1934, pp. xi, 931, $1.50.) The revised edition of this work, representing the forty-fifth thousand since the first edition published in 1927, is a great improvement over the former. The notes are much more profuse and the index to the notes has been bettered considerably by typographical rearrangement. This work cannot be too highly recommended to the layman though it can prove of great utility to the clergy as well. (G. B. S.)

POUND, ARTHUR, *The Turning Wheel: The Story of General Motors through Twenty-five years, 1908-1933.* (New York, Doubleday, Doran and Company, 1934, pp. 517, $3.50.) Self-propelled vehicles had already a fairly long history before Captain Dick Trevithick in 1801 ran his steam car in and out of London several times at a speed of five miles an hour. It was the legislation ending with the Act of 1865 requiring automobiles to be preceded on the road by a man on foot carrying a red flag which gave the French the leadership in automobile production in the late nineteenth century. American leadership began with the beginning of the twentieth century and the contribution of General Motors and its constituent parts to that leadership is the subject matter of the present volume. That the style should be panegyric is understandable enough since the occasion is a silver celebration. (F. O'H.)

SCHREMBS, Most Rev. JOSEPH, D. D., Bishop of Cleveland; Sister ALICE MARIE, O. S. U., Diocesan Supervisor of Music, Cleveland, O.; Rev. GREGORY HUEGLE, O. S. B., Musical Director, Conception Abbey, Conception, Mo., *The Gregorian Chant Manual of the Catholic Music Hour.* (New York, Newark, Boston, Chicago, San Francisco, Silver, Burdett and Company, 1935, pp. 352.) Extensive though the title-page unavoidably is in giving the details of the coöperative authorship of the volume together with a very condensed and italicised declaration of its purpose as a practical method of procedure in the highly confused and complicated matter of musical instruction in Catholic schools, the title-page will still be found to have fallen very short of indicating the abundance of well-regimented details, both musical and pedagogical, contained in the book. The double-columned pages are very large and, for the most part, closely printed in fairly small but easily readable type. The musical illustrations in plain song and modern notation, with chironomic indications at times, and with additional interpretative markings according to the Benedictine system, are abundant and well-printed. The bibliography covers slightly more than four pages, and there are three extensive indexes (general; of chants; and classified, of chants). In brief, no labor of research or of pedagogical and literary helps has been spared in the production of the large volume, and the publishers have produced, in their art of typography and of binding, a very beautiful book. At this point of the reviewer's estimate, a captious critic might complain that the value of a book is not in its artistic appearance. True enough — but external attractiveness is not to be despised. The *profanum vulgus* appears never, in our own day, to have appreciated the internal beauty of plainsong. And this *profanum vulgus* unfortunately comprises the so-called "cultured" class as well as the man in the street. Put in the hands of such folk a small, badly organized, poorly printed manual of instruction in plainsong, and the reaction might easily be that which has been voiced by the highly cultured priests who have given their specialized attention to the subject of catechetics in our schools, and who have contrasted the "three-cent catechisms" of the olden days with the magnificence of our cathedrals, churches, and even school-buildings. The catechisms which indicated the real reason why we suffer a double taxation in the matter of education were simply contemptible in appearance when compared with the well-printed, well-bound, profusely illustrated books in the other branches of study. Well, let us leave this aspect suggested by the present volume.

In order to understand the scope of the book, the reader (whether priest or teacher) must, unless already well-instructed in both pedagogics and plainsong, patiently read the foreword, which clearly points out the relation of the volume to the series of five books comprised in what is styled "The Catholic Music Hour." The present book is meant to accompany that series, which was designed for the use of pupils in the elementary grades. The five purposes envisaged in the Catholic Music Hour are next given us in summary fashion, and the failure to accomplish the desired results in the ordinary ways of presenting plainsong is specifically noted and corrected by an appeal to present-day pedagogics. The present volume can be used by high schools and colleges independently of the five volume series for elementary grades. Meanwhile, however, not merely the grade teacher, but as well the specialist in music, can profit by the instructions and the methods given in the present volume. The foreword is followed by an introduction of four pages on "Music in Catholic Schools" — a reprint of an address delivered by Bishop Schrembs before the Music Educators' National Conference in Cleveland, Ohio, in 1932. It is historical, liturgical, and authoritative in its scope, but withal humanly apologetic (in the original meaning of the word) and persuasive in its kindly expressed argumentation. The introduction is followed by "A Word to the Teacher" (four pages) which is similarly descriptive and argumentative with the design of broadening the teacher's outlook upon life and upon the training of the young to a well-harmonised and gradually methodized approach toward an acquisition of a more abundant life in the social and Catholic way. (H. T. HENRY.)

SCOTT, JAMES BROWN, *The Catholic Conception of International Law. Francisco de Vitorio, Founder of the Modern Law of Nations. Francisco Suarez, Founder of the Modern Philosophy of Law in General and in Particular of the Law of Nations. A Critical Examination and a Justified Appreciation.* (Washington, D. C., Georgetown University Press, 1934, pp. xv, 494.) Further description of the contents of this book than that included in its title is not necessary. Dr. Scott has developed and enlarged in satisfactory fashion the ideas previously presented in his *Spanish Origin of International Law* (1928). The method of presentation is pleasing and readable; footnote references are sketchy, and the lack of an index deprives the work of a valuable adjunct. (J. J. M.)

SINGLETON, EVELYN ELLEN, *Workmen's Compensation In Maryland.* [The Johns Hopkins University Studies in Historical and Political Science, Series LIII, No. 2.] (Baltimore, Md., 1935, pp. 130.) In a terse manner Dr. Singleton presents the legal aspects of the workmen's compensation in Maryland. She portrays the "rights of the worker to recover compensation for industrial injuries" under both the common and statutory law; the scope and administration of that law; the nature of the compensation allowed, its adequacy and limitation; and the particular rôles played by the worker, the employer, the government and the casualty companies in compensation insurance. She describes further the efforts made by the government in rehabilitating disabled workers in industry. Finally, she inquires as to the extent compensation laws, insurance and economic losses have contributed to lessening industrial accidents through promoting the adoption of preventive means and measures, and creating a deeper sense of responsibility and precaution on the part of all the parties concerned. The treatise is interspersed with many worthwhile suggestions for improving the efficacy and administration of the law, as well as for securing "justice" to the injured worker. The monograph serves a useful purpose in providing accurate information on all the legal and technical phases of the compensation problem, the matter of adequate insurance, proper claim procedure, etc. As such it justifies a wide distribution for instruction purposes among all parties concerned, especially among the ranks of labor whose generally inadequate knowledge of compensation matters is apt to jeopardise many of their rights and benefits. Despite its great merits, the author might have enhanced the value of her work by treating more extensively the social and economic aspects of the compensation problem. (HUBERT MEURER.)

SVANSTRÖM, RAGNAR, and CARL FREDRIK PALMSTIERNA, *A Short History of Sweden.* Translated by Joan Bulman, and published under the auspices of the Anglo-Swedish Literary Foundation. (Oxford, Clarendon Press, 1934, pp.

443.) Intended "not so much for the professional historian as for the general public, and more especially for younger readers," this very readable book has a certain value, not only because of the regretable dearth of historical works in English dealing with Sweden, but also because it presents the latest results of Swedish historical investigation on many questions of interest. Its best feature is the series of vivid portraits of the leading figures in Sweden's past — portraits drawn, in the main, without patriotic bias and with an obvious effort to be detached and objective (those of Gustavus Vasa, Queen Christina, Charles XII and Gustavus III are particularly interesting). But, we think, even younger readers would have preferred a treatment of a nation's history more in accord with present-day standards. Even though it may often have been said that "Sweden's history is the history of her kings," there was no need to base the whole plan of the book upon so foolish and outworn a maxim. Royal biographies, wars, revolutions, high politics, these form the warp and woof of this work; what seems a quite disproportionate amount of space is given to the seventeenth and eighteenth centuries; the Middle Ages and the last hundred and twenty years are most inadequately dealt with; and, in general, this book cannot be said to give anything like a satisfactory survey of the constitutional, economic, social or intellectual development of the Swedish people. (R. H. LORD.)

TAYLOR, E. R., *Methodism and Politics, 1791-1851.* (Cambridge University Press, 1933, pp. xi, 227.) This monograph was awarded the Thirwall and Gladstone prize for 1933. It is now published in a revised form. Back of the English two-party political system, the author finds religious differences. This is the reason why the real English system has never flourished elsewhere. The Established Church or Anglican is conservative and Tory. The Dissenters are Whig and Liberals. Methodism was founded "on the borders of Church and Dissent." It was the achievement of one man, John Wesley (helped much, as Abel Stevens pointed out, by the Wesley family). It hovered between Toryism and Liberalism. Strongly Tory during the Napoleonic Wars, it went over to Liberalism during the era of "Social Reform." This move caused a division, some remaining loyal to the ancient lines and others going even further towards what we now call radicalism. Dr. Taylor deals practically entirely with Methodism in England; he is not concerned with Methodism in its American forms. The difference between our parties and the British political divisions are brought home to us when Methodism is placed on the Liberal side; we are not accustomed to think of the late Wayne Wheeler, or Bishop Cannon or of the Methodist Board of Temperance as among the Liberals. The Methodist break-up reached its culmination in Congregationalism, the strongest reaction against every form of hereditary authority and non-elective priesthood. (F. A. WALSH.)

VAILHÉ, Rev. SIMÉON, *Vie du Père Emmanuel d'Alzon, vicaire général de Nîmes, Fondateur des Augustins de l'Assomption.* Two vols. (Paris, Maison de la Bonne Presse, 1926 and 1934, pp. xvii, 602, 792.) The life of Father Emmanuel d'Alzon offers a wealth of information and gives as complete a picture of the man as any biographer can make it. Greatness and smallness, success and failure, all is discussed without gloss as without prejudice. The author brings the reader back to the troubled times of the Church of France at the time of Lamennais and gives a graphic picture of the struggle between Catholic and State education in the 1830's. In all these Father d'Alzon plays a prominent part and plays it well. Father Vailhé, in his biography, portrays the "inner" man as well as the man of action and organization. Side by side are listed qualities and defects. A nervous temperament, great faith, devotedness, zeal, spirit of sacrifice, on the one hand; rashness and imprudence on the other; kindness, confidence in all who approached him; sharpness of tongue; a victim of nerves but always master of his will power. With this the description is complete. Could the book be shortened it would gain for the general public, but it has a great value for the religious of Father d'Alzon's community and for all who are interested in Church history. It is written in an easy flowing style and is supplemented by a good bibliography. (Sister M. CESLAS, O. P.)

WALSH, JAMES J., *Education of the Founding Fathers of the Republic, Scholasticism in the Colonial Colleges.* (New York, Fordham University Press, 1935, pp. xii, 377, $3.50.) Ever since Dr. Walsh wrote his *Thirteenth the Greatest of Centuries*, critics have been forced to admit that the works which have come from his prolific pen were at least timely and thought-provoking. Sometimes they objected that the style was too metaphysical. A few have hinted that the doctor belonged to the old school which relied more on ratiocination for its conclusions than on the scientific marshaling of sources. This may or may not have been true of some of his works. In the present one he has gone to the sources bountifully, and the documents reveal that the Founding Fathers of our Republic succeeded so well because they, like the doctor himself, were men trained in the powers of reasoning and mental deduction of the old school of Scholastic philosophy. The result is a book which supplies more food for thought than usual, and which is very *à propos* at the present moment, when America needs, as never before, the proper use of reason to come clear of her present difficulties.

Scholasticism is the name given to the system of philosophy in which Dr. Walsh was educated at old St. John's College (now Fordham University). It is the science of right reasoning about processes of the mind, processes in nature and in the realms above nature. It was first partially systematized by Aristotle the Greek, came to a high point of perfection under St. Thomas Aquinas, and is still developing under such men as Mercier and Maritain.

A generation ago it was considered clever to identify Scholasticism with the "Dark Ages"; and to point to the fact that it was still used in Catholic institutions of higher learning was considered a proof of the obsolete obscurantism of the Church. Dr. Walsh recently while studying early New England printing came across the theses which were distributed at early Harvard commencements. He was surprised to find that they were definitely Scholastic. He put himself to work and found that the same thing was true at Yale, William and Mary, Princeton, Columbia, the University of Pennsylvania, and Brown College. In a word, the seven earliest Protestant colleges of the United States educated the Founding Fathers in Scholasticism, and continued to teach it up to the beginning of the nineteenth century.

The evidence for this conclusion with regard to each of the famous old colleges is collected in a separate chapter, and the evidence is overwhelming. Copies of the theses sheets which were distributed with the theses to be proven against objectors on commencement day are reproduced. They show that not only was Scholasticism the content of colonial college curricula, but that the method of instruction, using the Latin language at the "disputations," was the same as that used in the Middle Ages and still employed in the Catholic colleges of America and Europe. It has often been asked how our Constitution and Declaration of Independence escaped the pitfalls of a false philosophy into which the similar instruments of the French revolution fell. Here is the explanation. The Founding Fathers were trained in the common sense philosophy which had met the needs of mankind since the days of ancient Greece.

Dr. Walsh adds a second part to his book explaining Scholastic philosophy, the method of teaching it, and demonstrating that the things which modern educators deplore as most needed in our American schools would be, in a large part, supplied if Scholastic philosophy were re-introduced into all higher institutions of learning. The facts contained in this book throw a new light on our understanding of early American history and ought to contribute to the correction of some false theories with regard to national development. It is unfortunate that in putting the book together frequent repetitions were not avoided; and scholars will deplore the unscientific method of reference to source material and the lack of a bibliography. Had these features been watched the work might have become an authority taking a place of importance in modern American historical research. At any rate it is important as indicating the way for further study in a yet unexplored field of our history, namely, the part played in the formation of the nation by the use or neglect of proper intellectual processes on the part of American leaders. (RAPHAEL N. HAMILTON, S. J.)

WILGUS, A. CURTIS (Ed.), *The Caribbean Area.* (Washington, D. C., The George Wasington University Press, 1934, pp. vii, 604, $3.00.) In this neat and attractive volue are published, under the editorship of Dr. Wilgus, Director of the Center of Inter-American Studies, the lectures delivered by scholars in the field of Hispanic-American history during the second seminar conference which was conducted at The George Washington University in the summer of 1933. There are in all twenty-nine lectures. The first five and the last five are more general in scope. The intervening nineteen cover specific sections of the Caribbean Area—two are on Haiti, three on Cuba, four on Central America, five on Mexico, two on Venezuela, and one each on Puerto Rico, Nicaragua, and Colombia. Barring Dr. Wilgus' Introduction to the series, which sketches the colonial history of the Caribbean Area, all the lectures treat the recent history of the area, beginning with the year 1900. Naturally, in a series of this kind, contributed by different scholars, there will be differences in the manner of presentation, of approach, and of interpretation. This lends special interest and value to the volume. The lectures on Mexico and Venezuela alone have footnote references. Of the four appendices, the third one, showing from a recent letter how "A Colombian Looks at the

United States," is especially interesting and illuminating. As Dr. James A. Robertson suggests, commenting on this letter, it is time that we in the United States approach our fellow Americans in South America "with a spirit of sympathy" and regard them "as peoples having problems similar to ours." In this way, "a united America will be able to face any European discrimination with equanimity." (F. B. S.)

WILKINSON, HERBERT A., Ph. D., *The American Doctrine of State Succession.* [The Johns Hopkins Studies in Historical and Political Science, Series LII, Number 4.] (Baltimore, Md., The Johns Hopkins Press, 1934, pp. 137.) This is an authoritative and skillfully synthesized study of sovereignty, and the author may justly claim that he has performed the initial work necessary to accurate exposition of the general American doctrine of state succession; that he has correlated findings; that he has offered a theory explaining the policy of the United States which relates to the problem arising from changes in sovereignty in which the United States as a sovereign power have been involved. The chapters treating the effect of change in sovereignty on public law, private law and private contracts, abound in citations; but Supreme Court cases cited limit the reader to volume-page of the Supreme Court Report (U. S.) and do not give parallel volume-page either in the Supreme Court Reporter (S. Ct.) or in the Lawyers' Edition (L. Ed.). In Dr. Wilkinson's treatment of transfer of sovereignty (pp. 62-68), in which the Philippines and Puerto Rico become dependencies of the United States, stress is not laid on the fact that—unlike all prior acquisitions of foreign territory which immediately became organic parts of the United States—these islands, acquired in 1898, were *not incorporated into the United States.* The Insular Cases were significant because in them the Supreme Court set up the doctrine of "categories" for territories. Under this doctrine the islands were held to be left unincorporated, and, therefore, on that account the Constitution did not follow the flag. And while the United States exercised sovereignty over alien people in these territories, neither congressional action nor any implied intention gave evidence that Congress had incorporated such territories. To understand the constitutional import of this new American colonial policy of acquiring foreign territories and exercising sovereignty over such, without incorporating them, is to understand why "although Insular Cases determined that the natives of the islands were American 'nationals,' they held that the inhabitants were not 'citizens'" (pp. 67-78). (Sister M. BARBARA McCARTHY, S. S. J.).

WRONG, GEORGE M., *Canada and the American Revolution.* (New York, The Macmillan Company, 1935, pp. xii, 497, $5.00.) In this volume is told the story of what the author terms in the subtitle "'The Disruption of the First British Empire." After describing conditions in British North America after 1763 (chapters I-V), the author discusses the causes for the uprising of the thirteen British colonies south of the Saint Lawrence (chapters VI-X). Then follows an account of their war for independence from England, which the author terms the "Civil War," chiefly in its bearing on Canada (chapters

XI-XV). The last portion of the volume tells what befell the loyalists during and after the war (chapters XVI-XXII).

By the Treaty of Paris, 1763, all territory east of the Mississippi became British territory. On this basis the author of the present volume regards the revolt of the thirteen English colonies as a "civil" war fought within the British empire and terminating in its first disruption. Considering the rôle that Spain played before and during the war, specifically with regard to Louisiana, it might also be correct to take our War of Independence as one—the fifth—of the intercolonial wars. It all depends upon our point of view and Professor Wrong's is that of a Canadian. Here as elsewhere in the volume the author does not seem to take all issues and circumstances into account. Thus, for instance, to show "that the ruin of the first British Empire [through the American Revolution] was not necessary," he directs attention to the independence and autonomy enjoyed in Canada today, *i. e.*, since 1931, and concludes: "Clearly, time might have brought in the first empire what it has brought to Canada" (p. 14). Far from being clear, this does not seem even probable in view of the fact that, as the author himself points out, Ireland's freedom achieved by Grattan "did not endure" (p. 342). Decidedly more probable is the opinion, elsewhere adopted by the author, that "a British victory [over the thirteen colonies] would have only postponed the conflict" (p. 476) and in this case, one is inclined to think, the colonists in Canada would have sided with those south of the Saint Lawrence. If, as the author writes, "a better way was found later in the second British Empire" (p. 476), the obvious reason is because the thirteen colonies of '76 had proved the other way could not lead to lasting peace and freedom.

Like Professor Wrong's two excellent volumes on *The Rise and Fall of New France*, published in 1928, the present volume is not only exceedingly instructive but also intensely fascinating. Aside from the author's pleasing style, what lends the volume a special charm are the many human touches and interesting anecdotes that the author weaves into the story. There are no footnotes, but in the back of the volume (pp. 479-489) the reader will find a rich list of references for each chapter. (FRANCIS BORGIA STECK.)

ZEITLIN, SOLOMON, *The History of the Second Jewish Commonwealth: Prolegomena.* (Philadelphia, Dropsie College for Hebrew and Cognate Learning, 1933, pp. xii, 78.) Dr. Zeitlin contemplates the publication of a history of the Jewish people in the Hellenistic period, the time of the Second Jewish Commonwealth, and to this work the monograph in hand is introductory. In general the discussion has to do with the political and economic forces which divided the Jewish people on the questions implied in Hellenization, for example, to which of the two major neighboring Hellenistic states to adhere, Egypt or the empire of the Seleucidae, the conflicts among Jewish parties and their leaders and, ultimately, the establishment of a more democratic Jewish state. One must repeat here former words of commendation for Dropsie scholarship. The printing, however, is far from satisfactory in such matters as indefinite documentation, inconsistency in form, punctuation, accents and even the spelling of foreign words. (F. J. TSCHAN.)

PERIODICAL LITERATURE

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The Pre-Reformation Catholic Church. C. S. Carter (*Churchman*, October).

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Abyssinia. Archbishop Hinsley (*Dublin Review*, October). A mission history.

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Abyssinia and its Jesuit Missionaries. Herbert Thurston, S. J. (*Studies*, September).

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Roots of the Mexican Church Conflict. C. L. Jones (*Foreign Affairs*, October).
The First American University (Mexico). J. J. Walsh (*Commonweal*, November 8).
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Matteo Ricci, a Pioneer of the Cross at Peking (concluded). Margaret Yeo (*Sign*, November).
Toscanelli. F. A. Kirkpatrick (*Hispanic American Historical Review*, November).

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Les établissements gallo-romains de l'Armorique et les paroisses bretonnes dédiées à St.-Pierre. Th. Jeusser (*Revue des Études Historique*, July-September).
Une grande personnalité religieuse: Madame Elisabeth. Georges Goyau (*Revue des Deux Mondes*, November).
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La falta de clero y de obras postescolares en Andalucía. R. Molina Muñoz (*Razón y Fe*, November).
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Thomas of Celano and the *Dies Irae*. W. P. Sears, Jr. (*American Church Monthly*, November).
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Fra Agostino Maria Neuroni da Lugano, Vescovo di Como (continued). Enrico Maspoli (*Collectanea Franciscana*, October).

BRITISH EMPIRE

Mr. Belloc's Interpretation of English History. Christopher Hollis (*Dublin Review*, October). A review article.
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England's Catholic Population in Penal Times (continued). Brian Magee (*Dublin Review*, October).
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UNITED STATES

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The Catholic Debt to Catholic Europe. Peter Guilday (*Preservation of the Faith*, December).

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Anti-Catholic Propaganda and the Home Missionary Movement, 1800-1860. R. A. Billington (*Mississippi Valley Historical Review*, December).

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